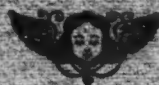


*Historical*

HISTORICAL SKETCHES  
OF THE  
CATHOLIC CHURCH  
IN  
OREGON  
AND THE  
NORTHWEST.

BY THE  
MOST REV. F. N. BLANCHET.



FERRISDALE, WASH.

1910.

# HISTORICAL SKETCHES

## —OF THE—

### CATHOLIC CHURCH IN OREGON

### DURING THE PAST FORTY YEARS. (1838—1878)

THESE SKETCHES ORIGINALLY APPEARED IN THE PORTLAND, OREGON, "CATHOLIC SENTINEL" IN 1878. THEY WERE SUBSEQUENTLY PUBLISHED IN BOOK FORM.

THIS SECOND EDITION HAS BEEN CORRECTED BY THE AUTHOR, THE MOST  
REV. FRANCIS NORBERT BLANCHET, D. D., FIRST ARCHBISHOP OF  
OREGON, BEFORE HIS DEATH, WHICH OCCURRED JUNE 18TH 1883.

#### SKETCH I.

(PUBLISHED FEBRUARY 7TH 1878.)

**T**HE history of the Catholic Church—even in the most remote regions where its benign influence is felt—possesses great interest not only for those who belong to "the household of the Faith" but, moreover, to everyone interested in the history of civilization and Christianity. Nations have their religious historical aspect as well as those better known and more studied chapters pertaining to secular advancement, yet, whilst historians love to record the triumphs which mark the pathway of the pioneers of the forest, they are very reticent regarding the labor, the trials and the heroism displayed by the pioneers of the Cross. Yet these heroes of heaven-born Faith—armed with no weapon save the sign of man's redemption, and bearing aloft the standard of Christianity—penetrated into the remotest recesses of the earth, guided by the unerring voice of God who calls them to take up their cross and follow Him, until His precepts become known throughout the world even "from the rising of the sun until the going down of the same."

It is our pleasant duty, then, to place before our readers a few glimpses of the toils and trials which the pioneers of the Cross endured in their early struggles to plant the seeds of Christianity in the great Northwest, and in

doing so we feel that every Catholic who peruses these sketches will treasure in his heart a grateful remembrance for those whose names will be inscribed in the niche of immortality so deservedly accorded by faithful Catholics to the apostles of the Cross.

The world has its heroes, but to the missionaries of the everlasting Gospel must be assigned a far higher glory, because they are the heralds of a King whose footstool is the universe! It is in His service that deeds of heroism are performed which make all worldly actions pale into utter insignificance. The reason is obvious: the hero of the world displays his valor for earthly glory alone, whilst the missionary of the Cross is animated by the highest and holiest aspirations that can illumine the soul—the hope of enjoying with God the eternal reward promised to those who scatter the seeds of Faith among the tribes and peoples who are without the knowledge of the true God.

This, then, was the high and ennobling mission in which the pioneers of the Cross in Oregon engaged when they undertook to cross the almost trackless plains which then separated the Atlantic from the Pacific, and, as we follow them through their long and arduous journey, let us not forget to chant a *requiem* over the graves of those who have passed to their reward, whilst we accord to those who are still engaged in God's service that homage so justly accorded to venerable age, holiness of office, and sanctity of life.

### THE FIRST CATHOLICS OF OREGON.

When the renowned Jesuit missionary and subsequent martyr to the Faith—Father Isaac Jogues—first planted the seeds of Faith among the Iroquois Indians on the banks of the Mohawk, in 1642, he little thought the grain of mustard-seed thus sown would eventually grow up into a great tree whose branches would reach from the Atlantic to the Pacific. But, when we reflect that "the blood of the martyrs is the seed of the Church," we need not wonder at such a miraculous manifestation of God's will, and the mutilated hands and tortured limbs of that suffering missionary were accepted by Heaven as so many holocausts offered up for the propagation of the Faith throughout every portion of the American continent.

Another element of population through whose presence in Oregon the Catholic creed was propagated, was the Canadian *voyageurs*, large numbers of whom were engaged to accompany the several expeditions of Lewis and Clark in 1805, John Jacob Astor in 1810, and that of Capt. Hunt in 1811. In Astor's expedition there were thirteen Canadians nearly all of whom were Catholics, and many of these pioneers afterwards settled in the Willamette (originally called *Wallamette*) valley where in 1838 still resided Michael La Framboise, Stephen Lucier, Louis Labonté and Joseph Gervais. Capt. Hunt's expedition having encountered great hardships on the route across the plains, many of the members deserted from its ranks and remained among the Indians; this fact will serve to account for the presence of a number of Iroquois Indians who were found among the Flatheads in 1816. Large numbers of Canadians and Iroquois were also engaged in the service of both the North West Company and the Hudson Bay Company as traders and trappers at their different stations west of the Rocky Mountains. These hardy pioneers led a roaming life, but, true to their early education, amidst all the scenes of savage life through which they passed, they never forgot their faith, but on every occasion, when danger threatened them, they sought the God of salvation in prayer. In this manner the

Indians, by whom they were surrounded, received the first knowledge of "the white man's God," and through the Catholics they also learned of the *Black-gown* long years before they were visited by a priest. To the Canadians and Iroquois, therefore, is due the honor of opening the way for the Catholic missionary in Oregon.

### THE FIRST COLONISTS IN OREGON.

In 1824, Dr. John McLaughlin, chief Factor of the Hudson Bay Co., was appointed Governor of the Hudson Bay Co's. posts, with head-quarters at Vancouver, Washington Territory, where a Fort was erected that year. He was one of "nature's noblemen" in every sphere of life. Of commanding presence, strict integrity, sound judgment, and correct principles of justice, no man was better qualified for the position he occupied as the father and friend of both the Indians and the whites who then jointly occupied the Pacific Northwest. Dr. McLaughlin was the arbiter to whom both whites and Indians looked for the settlement of their differences, and the friend from whom they sought relief in all their difficulties. His ashes rest beneath the shadow of the cathedral cross of Oregon City, where he died in 1857. He was originally a member of the Anglican church, but was converted by archbishop Blanchet in 1842, and was ever afterwards a most exemplary Catholic. May his soul rest in peace.

Under the impartial supervision of this good and great man the business of the Hudson Bay Co. prospered amazingly; he preserved peace between the Indians and the employees of the company, and established twenty-eight trading posts during the fourteen years he presided over the affairs of the corporation he so ably represented. Under Dr. McLaughlin's direction a number of the employees of the company, whose term of service had expired were supplied with provisions and farming utensils to enable them to settle in that portion of the Willamette valley, which has since been known as French Prairie, and which afterwards became the nucleus of a large and prosperous Catholic settlement. He also extended assistance to every immigrant whose necessities re-



quired it, and his good deeds have enshrined his name amidst the most honored of the pioneers of the Pacific coast.

In 1834 the first wave of immigration reached the shores of Oregon. These comprised a number of Methodist ministers sent out by the Board of Foreign Missions. In 1836 a number of Presbyterian ministers arrived, and the following year a second instalment of Methodist preachers were sent thither in order to help the first under the ostensible purpose of securing souls for the Lord's vineyard, but in reality to secure large tracts of land, large bands of cattle, and to enlarge their numerous commercial speculations. Again in 1838 the Presbyterian missionaries were re-inforced, so that, prior to the arrival of a Catholic missionary in Oregon, the sects were represented by twenty-nine regular preachers besides a numerous retinue of agents, colporters, and other members—male and female. These forces were pretty well scattered over the country, the Methodists having establishments south of the French Prairie, in Marion county, and also at the Dalles, in Wasco county. The Presbyterians were located at Wailatu, on the Walla Walla river, among a portion of the Cayuse Indians, and also at Lapwai, on the Clearwater. Besides these, Mr. Beaver represented the Anglican church at Vancouver, as chaplain of the Hudson Bay Co., so that the missionary field was well occupied prior to the advent of a Catholic priest, and it is well to understand the situation so that the reader may better realize the amount of opposition which the pioneer missionaries of the Catholic Church had to encounter in their efforts to plant the Cross in Oregon.

Let us now pause for a while in our career after the cross-bearers of the west, whilst we learn from contemporary evidence the manner in which the sectarian missionaries preached the Gospel to the Indians whom they came to convert. The first Protestant missionaries left the eastern states amidst great eclat, under the impression that they were going to the Flathead Indians for the purpose of having them and all adjacent tribes take up the Bible as their rule of faith. But, after a very brief trial, these gentlemen found the situation not so

congenial as they anticipated, and they abandoned the Flatheads to their perfidious fate. Mr. Townshend, whose work on the Rocky Mountains is our authority on this point, says that when he traveled a few days in the company of these "missionaries," he soon discovered that their object in going west was not so much for the purpose of spreading Christianity among the Indians as it was "for the gratification of seeing a new country and participating in strange adventures." They candidly admitted to Mr. Townshend that the means of subsistence in a region so remote and so difficult of access were, to say the least, very doubtful. Hence, as these propagandists of Protestant error could not be assured of a well-stocked larder, they quietly "folded their tents" and left the Flatheads in the mist of that pagan darkness in which they found them enshrouded. Little did these tourists think when they forsook the poor Flathead Indians that there were those coming after them who would never forsake the mission given them from on high, but who could say with St. Paul: "Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode." (1 Cor. iv. 11.) These are the Catholic missionaries whose labors once begun were never abandoned, and whose efforts we shall find crowned with success, so that the whole Flathead tribe of Indians embraced the Catholic faith, and are to-day among the most happy and prosperous people in the entire republic.

No "missionaries" were ever despatched to represent the various sects in any land under more favorable auspices than were those ladies and gentlemen belonging to the Methodist Episcopal church who proffered their services to leave their eastern homes for the purpose of evangelizing the savage Indians amidst the "wilds" of Oregon. The history of that memorable band has been written by two of these missionaries in language more truthful than complimentary to their companions.

Daniel Lee and J. H. Frost were two of the evangelical elect who were sent out "to bring the Indians to grace," and in their well-entitled "Ten years in Oregon," they give an unbiassed insight into the manner in which the Master's service was abandoned by

Misses Lee & Frost



"missionaries," in order that they might enter into the slavery of Mammon. These gentlemen tell us that the Oregon mission involved an expenditure of forty-two thousand dollars in a single year, and no wonder, when there were sixty-eight persons connected with the "mission" each of them represented by a respectable array of figures on the yearly pay-roll.

## SKETCH II.

(PUBLISHED FEBRUARY 14TH 1878.)

### PROTESTANT MISSIONARY LABORS IN OREGON.

THE Methodists, Presbyterians, and other sects, as we have already seen, were represented in Oregon as early as 1834 by a corps of missionaries sufficient in number—if they only had a divine mission to sustain them throughout their labors—to convert all the Indians from Arizona to Alaska, but Dr. Stephen Olin, LL. D., a Methodist bishop, tells us that "very few of the Indians came under the influence of their labor," and adds this rather damaging declaration:—"The missionaries were, in fact, mostly engaged in secular affairs—concerned in claims to large tracts of land, claims to city lots, farming, merchandizing, blacksmithing, grazing, horse-keeping, lumbering and flouring. We do not believe," continues Dr. Olin, "that the history of Christian missions exhibits another such spectacle." The good Doctor was evidently amazed at the transformation from missionaries of the Gospel into land-sharks and horse-jockeys. It is no wonder, then, that he tells us "the mission became odious to the growing population," and he concludes his evidence by asserting that "of all the Indians who had ever held relations of any kind with these men, none now remain." This is not very flattering testimony for the success of Protestant propagandists coming from a Protestant source; but "let the truth be told though the heavens fall" was evidently a practical maxim in the mind of the Methodist Episcopal bishop we have quoted. Nor need we wonder that missionaries who traded in horse

flesh and town lots, and who had "cattle on a thousand hills" should become "odious" to the settlers around them, whilst the Indians instead of seeking the light of the Gospel as enunciated by these holy horse-traders, sought rather to retire to their primitive wigwams amidst the solitude of the woods

"where rolls the Oregon

And hears no sound save its own dashing,"

than to encounter a civilization the very preachers of which sought first the kingdom of this world, and took the chances of "all things else" being added thereto. Rev. G. C. Nicolay, a minister of the church of England, visited this country in 1843 and has left his impressions of what he saw among the missionaries of the Willamette valley, in a work entitled "The Oregon Territory," which we have before us. He was evidently unbiassed in his judgment and speaks his mind only because his experience had received a serious shock in the manner in which he found the so-called missionaries comporting themselves. Under the chapter devoted to "settlers in Oregon" this authority says with truth:—

"It seems but the right and proper order of things that the missionary in uncivilized lands should be the harbinger not only of the blessings of the Christian religion, but of civilization also, and therefore that he should be followed in his track by the settler and farmer, the mechanic and artisan, who obtain as the reward of their superior intelligence and knowledge the wealth and independence which in their own country their simple equality with others could not expect; and this is just, the benefit they confer is incalculable; it does not decrease its value that others in distant lands possess the same, but rather increases it as the means whereby they may be raised to the same eminence. Now, though this is to be expected and desired, it has ever been thought a just ground of complaint against men whose lives are devoted to the service of God and the spread of His Gospel, if they let other occupations interfere with that which ought to be their primary one, or seek to make a 'gain of godliness,' and still more if the influence accorded to them, in consequence of their important duty and sacred office, be converted into an engine for political purposes, or they teach other doctrine with respect to our neighbors than the words of the apostle—'Follow peace with all men.' (Heb. xii. 14.)

"In reviewing the history of the settlers of Oregon, all this will appear by their own showing to lie at the door of the American missionaries who have established themselves there; and the necessity for drawing attention to it is this, that no satisfactory account of Oregon could be given without some notice of the Willamette settlement, and certainly no true statement of affairs there can be given without these facts being referred to. In their settlements at Okanagan, Walla Walla, Cowlitz, and Nesqually this charge is so far true, that their principal attention, as Lieut. Wilkes testifies, is devoted to agriculture, but on the Willamette they sink into political agents and would-be legislators. This the history of the settlement will sufficiently evidence."

"From this beginning the colony increased, till when Lieutenant Wilkes visited it in 1841. It counted sixty families, who, he says, consisted of American missionaries, trappers, and Canadians, who were formerly servants of the Hudson's Bay Co.; and that the origin of the settlement has been fairly stated, may be gathered from the conclusion he arrived at concerning it. All of them appeared to be doing well; but he was, he says, 'on the whole disappointed, from the reports which had been made to me, not to find the settlement in a greater state of forwardness, considering the advantages the missionaries have had;—thus making the prosperity and advancement of the settlement depend in a great measure, if not entirely, upon them; but that their missionary intentions have merged, in a great measure, in others more closely connected with ease and comfort, is more plainly evidenced by the following account given by him of the Wesleyan Mission there: 'The lands of the Methodist Mission are situated on the banks of the Willamette river, on a rich plain adjacent to the forests of oak and pine. They are about eight miles beyond the Catholic Mission in a southern direction. Their fields are well enclosed, and we passed a large one of wheat which we understood was half sown by the last year's crop which had been lost through neglect. The crop so lost amounted to nearly a thousand bushels, and it is supposed that this year's crop will yield twenty-five bushels to the acre. About all the premises of this mission there was an evident want of the attention required to keep things in repair, and an absence of neatness that I regretted much to witness. We had the expectation of getting a sight of the Indians, on whom they were inculcating good habits and teaching the word of God, but, with the exception of four Indian servants, we saw none since leaving the Catholic Mission. On inquiring I was informed

that they had a school of twenty pupils some ten miles distant at the mill, that there were but few adult Indians in the neighborhood, and that their intention and principal hope was to establish a colony, and by their example to induce white settlers to locate near them, over whom they trusted to exercise a moral and religious influence.'"

"At the mills, which were badly situated and managed, he saw twenty lay members of the Mission under the charge of a principal, and about twenty-five Indian boys, who, he was told, were not in a condition to be visited or inspected. They were nearly grown up, ragged and half clothed, and lounging about under the trees. He might well add, 'Their appearance was anything but satisfactory, and I must own I was greatly disappointed, for I had been led to expect that order and neatness at least (he could scarcely have expected less) would have been found among them, considering the strong force of missionaries engaged here. From the number of persons about the premises this little spot wore the air and stir of a new secular settlement. It was intended to be the home and location of the mission, and the missionaries had made individual selections of lands to the amount of one thousand acres each, in prospect of the whole country falling under the American dominion.

Holding these views and with such interests to incite them, it is not surprising to find these missionaries among the first to excite political changes, and to introduce the consequent discussions and dissensions."

Such is the character of the work inaugurated by missionaries who left the Atlantic slope under the hallucination that they were called to preach salvation to those that sat in darkness and in the shadow of death, but whose trading propensities overcame their religious zeal, until finally the cause of Christianity was wrecked on the shoals of self-aggrandizement.

The foregoing extracts, taken entirely from impartial Protestant sources, will give the general reader a very lucid view of the "severe trials" which the early Protestant missionaries underwent in their so-called "missionary labor" in Oregon, but we have, by no means, exhausted the evidence extant on that score, as Hon. Alexander Simpson, in his work entitled "The Oregon Territory" tells us, in allusion to the Methodist and Catholic missions in the Willamette valley, that "the latter con-

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sisted of about one hundred families, *a very regular congregation*, ministered to by Mgr. Blanchet, a most estimable and indefatigable priest of the Roman Catholic faith," whilst the Methodist Mission, he adds, consisted of *four families*: a clergyman, a surgeon, a schoolmaster and an agricultural overseer." Evidently the temporal welfare of the well-fed Protestant missionaries was far more important in their own estimation than any spiritual comforts which they pretended to extend to the Indians.

### SKETCH III.

(PUBLISHED FEBRUARY 21ST 1878.)

#### ORIGIN OF THE CANADIAN MISSION IN OREGON, BEFORE THAT OF THE FLATHEADS.

IN the mean time the Canadians who had settled in the Willamette valley began to pine for the presence of a priest in their midst. The nearest bishop to whom they could apply was the venerable prelate of Red River; they sent him two petitions, one dated July 3rd 1834, and the other February 23rd 1835, earnestly praying for some priests. In answering them, July 8th 1835, the bishop, addressing the governor, requests him to deliver them his letter. Those documents are too precious and too interesting to be omitted, therefore we insert them.

#### THE BISHOP OF JULIOPOLIS TO DR. JOHN McLAUGHLIN.

Red River, June 6th 1835.

To Dr. J. McLaughlin.

Sir: I have received last winter and this spring a petition from certain free families settled on the Willamette river, requesting that missionaries be sent to instruct their children and themselves. My intention is to do all I can to grant them their request as soon as possible. I have no priest disposable at Red River, but I am going this year to Europe, and I will endeavor to procure those free people and the Indians afterwards, the means of knowing God. I send together with this letter an answer to the petition which I have received; I request you to deliver it to them; I add some catechisms which might be useful to those peo-

ple, if there is any one among them that can read. Those people say they are protected by you. Please induce them to do their best, and to deserve by good behavior, to derive benefit from the favor they implore.

I have the honor to be, Sir,

Your most humble servant,

✠ J. N. PROVENCHER.

Bishop of Juliopolis.

#### THE BISHOP OF JULIOPOLIS TO ALL THE FAMILIES SETTLED IN THE WILLAMETTE VALLEY AND OTHER CATHOLICS BEYOND THE ROCKY MOUNTAINS, GREETING:—

I have received, most beloved brethren, your two petitions, one dated July 3d 1834, and the other February 23d 1835. Both call for missionaries to instruct your children and yourselves. Such a request from persons deprived of all religious attendance, could not fail to touch my heart, and if it was in my power, I would send you some this very year. But I have no priest disposable at Red River; they must be obtained from Canada or elsewhere, which requires time. I will make it my business in a journey which I am going to make this year in Canada and in Europe. If I succeed in my efforts, I will soon send you some help.

My intention is not to procure the knowledge of God to you and your children only, but also to the numerous Indian tribes among which you live. I exhort you meanwhile to deserve, by a good behavior, that God may bless my undertaking. Raise your children the best way you can. Teach them what you know of religion. But remember, my dear brethren, that the proper means of procuring to your children and your wives some notion of God and the religion you profess, is to give them good example, by a life moderate and exempt from the great disorders which exist among the Christians beyond the mountains. What idea do you give of God and of the religion you profess, to the Indians especially, who see in you, who are calling yourselves the servants of that great God, disorders which equal, and perhaps surpass their own? You thereby prejudice them against our holy religion which you violate. When this same religion, which condemns all crime, shall be preached to them, the Indians will object the wicked conduct of those who profess it as a protest not to embrace it. On receiving this letter which apprizes you that probably you will soon receive the priest whom you seem to pray for earnestly, renounce then at once sin; begin to lead a life more conformable to your belief, in order that, when the missionaries will arrive among you, they will



find you disposed to avail yourselves of the instructions and other religious assistance which they shall bring you. I wish God may touch your hearts and change them. My greatest consolation would be to learn hereafter that as soon as this letter was read to you, you began to pay a little more attention to the great affair of your salvation.

Given at St. Boniface of Red River, on the 8th day of June 1835.

✠ J. N. PROVENCHER,  
Bishop of Juliopolis.

#### DEMAND OF A PASSAGE FOR TWO PRIESTS.

The only means of communication from Canada to Oregon being in the hands of the Hudson Bay Co., by sending every year a number of canoes laden with goods and conducted by a number of Canadian voyageurs, the bishop of Juliopolis made an application for the passage of two priests in one of the canoes to Oregon, with the design of forming an establishment in the Willamette valley. To this last point the Governor and Committee in London objected, but would grant a passage on the condition that the priests would form their establishment on the Cowlitz river. The bishop of Juliopolis having complied with the suggestion, Sir Geo. Simpson wrote to the archbishop of Quebec, that if the two priests would be ready at Lachine to embark for the interior about the 25th of April, a passage would be afforded them. The following is the correspondence on the subject:—

LETTER OF SIR GEORGE SIMPSON, GOVERNOR OF THE HUDSON BAY CO. IN THE INTERIOR, TO HIS LORDSHIP THE ARCHBISHOP OF QUEBEC.

Hudson's Bay House, London,  
Feb. 17th 1838.

"My Lord: I yesterday had the honor of receiving a letter from the bishop of Juliopolis, dated Red River, October 13th, 1837, wherein I am requested to communicate with your Lordship, on the subject of sending two priests to the Columbia river for the purpose of establishing a Catholic Mission in that part of the country.

"When the bishop first mentioned this subject, his view was to form the Mission on the banks of the Willamette, a river falling in the Columbia from the south. To the establish-

ing of a Mission there, the Governor and Committee in London, and the Council in Hudson's Bay, had a decided objection, as the sovereignty of that country is still undecided; but I, last summer, intimated to the bishop that if he would establish the Mission on the banks of the Cowlitz river, or on the Cowlitz Portage, falling into the Columbia from the northward, and give his assurance that the missionaries would not locate themselves on the south side of the Columbia river, but would form their establishment where the Co's representatives might point out as the most eligible situation on the north side, I should recommend the Governor and Committee to afford a passage to the priests, and such facilities towards the successful accomplishment of the object in view as would not involve any great inconvenience or expense to the Co's service.

"By the letter received yesterday, already alluded to, the bishop enters fully into my views, and expresses his willingness to fall in with my suggestions. That letter I have laid before the Governor and Committee, and am now instructed to intimate to your Lordship that if the priests will be ready at Lachine to embark for the interior about the 25th of April, a passage will be afforded them, and on arrival at Fort Vancouver measures will be taken by the Co's representative there to facilitate the establishing of the Mission, and the carrying into effect the objects thereof generally.

I have the honor to be, my Lord,  
Your Lordship's most obedient servant,  
GEO. SIMPSON.

#### APPOINTMENT OF MISSIONARIES.

The archbishop of Quebec had no sooner received the foregoing letter than he immediately gave the charge of the Mission of Oregon to Rev. Francis Norbert Blanchet, then *curé des Cèdres*, district of Montreal, by sending him letters of Vicar General under the date of April 17th 1838, and instructions bearing the same date. His companion, Rev. Modeste Demers, who was already at Red River, was to be named by the bishop of Juliopolis. These instructions were as follows:—

INSTRUCTIONS GIVEN TO VERY REV. F. N. BLANCHET AND REV. M. DEMERS, APPOINTED MISSIONARIES FOR THAT PART OF THE DIOCESE OF QUEBEC WHICH IS SITUATED BETWEEN THE PACIFIC OCEAN AND THE ROCKY MOUNTAINS.

April 17th 1838.

My Rev. Fathers.

You must consider as the first object of your Mission to withdraw from barbarity and the disorders which it produces, the Indians scattered in that country.

Your second object is, to tender your services to the wicked Christians who have adopted there the vices of Indians, and live in licentiousness and the forgetfulness of their duties.

Persuaded that the preaching of the Gospel is the surest means of obtaining these happy results, you will lose no opportunity of inculcating its principles and maxims, either in your private conversations or public instructions.

In order to make yourselves sooner useful to the natives of the country where you are sent, you will apply yourselves, as soon as you arrive, to the study of the Indian languages, and will endeavor to reduce them to regular principles, so as to be able to publish a grammar after some years of residence there.

You will prepare for baptism, with all possible expedition, the infidel women who live in concubinage with Christians, in order to substitute lawful marriages for these irregular unions.

You will take a particular care of the Christian education of children, establishing for that purpose, schools and catechism classes in all the villages which you will have the occasion to visit.

In all the places remarkable either for their position or the passage of the voyagers, or the gathering of Indians, you will plant crosses, so as to take possession of those various places in the name of the Catholic religion. \* \* \*

Given at Quebec on the 17th of April, 1838.

✠ JOSEPH SIGNAY,  
Bishop of Quebec.

## SKETCH IV.

(PUBLISHED FEBRUARY 28TH 1878.)

JOURNEY OF THE MISSIONARIES FROM  
LACHINE TO FORT VANCOUVER.

ACCOMPANIED by chief trader Hargrave, Vicar General F. N. Blanchet embarked in one of the light bark canoes carrying the express of the Hudson Bay Company, leaving Montreal on Thursday, May 3rd 1838, reach-

ing Fort Vancouver on the 24th of the following November. The journey from Lachine to Red River (2,100 miles) was made in canoes, with occasional portages, in thirty-three days. The journey from Red River to the Rocky Mountains (2,025 miles) occupied eighty-four days, including detentions. The river route was made in eleven light barges and the land trip—occupying five days—was made on horseback. Horses were also used in making the tedious trip across the Rocky Mountains, from Jasper's House to Boat Encampment or Big Bend on the Columbia river. This trip occupied nine days, a band of seventy-two horses being provided for the use of the company. It took six days to make the ascent on the Eastern slope, and three days to descend to the plains on the Pacific side, but the missionaries were well repaid for the toils they underwent in the grandeur of the scenery that surrounded them at every step. The remainder of the journey, from Big Bend to Fort Vancouver (about 1,200 miles) was made in light boats down the Columbia river.

Vicar General Blanchet, having passed 35 days at Red River, took his departure in company with Rev. Modeste Demers on July 10th, stopping *en route* at Norway House and Forts Constant, Cumberland, Carleton, Pitt and Edmonton on the Saskatchewan, and Fort Assiniboine and Jasper's House on the Athabaska river. During this journey the missionaries baptized one hundred and twenty-two on the Eastern slope and fifty-three on the Western. After passing the summit of the Rocky Mountains the missionaries stopped at the House of the Lakes, and Forts Colville, O'Kanagan, and Walla Walla, at each of which immense crowds of Indians assembled in order to behold the *Black-gowns* whose presence they so long waited for. During this long and tedious trip the missionaries had the happiness of celebrating Mass and delivering an instruction every Sunday, and on every day at which they sojourned at the Forts on their route. By this means the consolations of our holy religion were bestowed on many Catholics who for years had been strangers to the presence of a priest.

### CONSECRATION OF THE ROCKY MOUNTAINS TO GOD. FIRST MASS IN OREGON.

As the summit of the Rocky Mountains was to be reached and crossed on Wednesday the 10th of October, the missionaries thought it incumbent upon them to celebrate Mass, and pronounce the glorious words which make the God-man descend upon earth, in thanksgiving for God's protection and favors, and to consecrate, in a special manner, to their Author these sublime Rocky Mountains which by their grandeur and sublimity seem anxious to correspond to the invitation of Holy Scripture: "O ye mountains and hills, bless the Lord; praise and exalt Him above all forever." (Dan. iii. 15.) The country or region of the Rocky Mountains appeared as a vast sea of numberless isolated high mountains, and abrupt peaks of all shapes, where the eye of the traveler fancied seeing here and there perfect towers, beautiful turrets, strong castles, walls and fortifications of all kinds; as well as barren heights which form the base of higher hills and mountains raising majestically their lofty heads to heaven. Magnificent indeed is the spectacle displayed before the eyes of the voyagers in the greatness of the gigantic nature where the hand of the Eternal was pleased to retrace the image of His creative power. Early on that day therefore, at 3 a. m. the vicar general celebrated the holy sacrifice of the Mass, to consecrate to their Creator these mountains and abrupt peaks whose prodigious heights ascend towards heaven to celebrate in such beautiful language the praise of the Almighty.

It was on Saturday, the 13 of October, a day dedicated to the Immaculate Mother of God, that, being at the western foot of the most lofty mountains, the two missionaries began to tread beneath their feet the long-desired land of Oregon; that portion of the vineyard allotted them for cultivation. Filled with joy they retired a short distance from the place where the caravan was resting on the bosom of a beautiful prairie, and there fell on their knees, embraced the soil, took possession of it, dedicated and consecrated their persons, soul and body, to whatever God would be pleased to require of them for the glory of His holy Name, the prop-

agation of His kingdom and the fulfillment of His will. The caravan joyfully reached Big Bend towards the evening. The fact of finding there but two boats instead of four required, greatly checked the joy of all. The captain of the expedition decided that one third of the party should remain until the rest having reached the House of the Lakes one of the boats would return to their relief.

The following day (Oct. 14th 1838) being Sunday, it was on that day that the holy sacrifice of the Mass was offered for the first time in Oregon at Big Bend, on the banks of the dangerous and perilous Columbia. At this great act of religion, performed by Rev. M. Demers, the two missionaries being much moved, consecrated themselves to the Queen of angels, imploring her special protection for the rest of the voyage. The boats being laden and ready, and the last prayer made on the shore, the two missionaries shook hands with their dear companions whom, alas! they were to see no more, and started at 1 p. m. on the turbulent waters of the upper Columbia. The range of mountains lowering, as it were, amphitheatrically, continues from Big Bend to the lakes. The days are short in so deeply embanked a river which runs fifteen miles an hour, in a succession of rapids or rather cascades. The distance from Big Bend to the House of the Lakes is 165 miles, which were run in ten hours: two hours on the 14th, six on the 15th, and two on the 16th of October.

The rapid of the *Dalles of the Dead* is a narrow channel turning nearly at right angles on the left rocky high bank. The boats must keep close to the point of the left bank in order to avoid being rushed into the infuriate waves. That dangerous rapid was run down safely on the 15th, the boats being light with baggage and passengers, and well managed by eight men, six at the oars, one at the stern, and the other at the prow with long and large paddles used as rudders.

### EIGHTEEN DAYS AT THE HOUSE OF THE LAKES.

#### FIRST MISSIONARY LABORS IN OREGON.

#### LOSS OF TWELVE LIVES.

The boats were no sooner arrived at the

See p. 10.



House of the Lakes that one of them was unloaded, and sent back to the relief of the party left behind. The House of the Lakes being still in construction, the missionaries encamped as usual under their tents. The first week was spent in prayer, celebration of the Mass, teaching the Indians, singing canticles and evening exercises. The Indians of the Lakes soon came to visit the priests, anxious as they were to see and hear the black-gowns so often spoken of by the Canadians. They were found to be of a mild, peaceable character and well disposed to receive the words of salvation. They being the first sheep of the vast fold entrusted to their care, the missionaries took pleasure in instructing them, speaking of God, of the creation, of the fall of angels and man, and of the Redemption by the Son of God. The Indians listened with attention, assisting at Mass with awe; and before the return of the boat, they brought their children (17) to be baptized, regretting not to have the same happiness to make their hearts good. It was painful to the missionaries to leave them unbaptized.

When the day on which the boat was expected had passed without its arrival, a gloomy presentiment began to seize the hearts of all. It increased in intensity the following day. At last, on the 24th at the conclusion of Mass, a boat appeared afar off, half broken, coming in mourning, without the usual joyful chant at arriving. The men were hardly able to move their oars. As the boat approached all ran to the shore. At the sight of so few men, women and children, a heart-rending spectacle took place; an indescribable scene of desolation and shedding of tears began; cries and piercing lamentations were long heard and echoed by the neighboring mountains. For, alas! the boat had capsized, and out of twenty-six souls, twelve had perished.

At Big Bend the boat was found too much embarrassed with baggage; room was hardly left for passengers. At the dangerous Dalles, all went ashore with only a portion of the baggage. The boat started, struck a rock, filled, but was brought on shore. Having been emptied and reloaded, the fur packages left in the bottom having got wet, rendered the boat

heavier. The passengers embarked with the greatest repugnance. On the next rapid the boat filled up again. Then commenced a scene of desolation and dread with cries and screaming of women and children. The pilot commanded all to remain still, as they were approaching the shore. But Mr. Wallace, an English botanist, pulled off his coat, stood up, put one foot on the side of the boat and leaped into the water with his young wife; the boat lost its balance and upset, and of twenty-six persons struggling in the water, twelve lost their lives, Wallace and his wife in the number. Some reached the shore, others were saved on the keel of the boat which fortunately fastened itself on a rock three or four feet deep at the head of a rapid. This calamity happened in the dusk of the evening. The body of a child was found caught under the boat. Sad, long and excruciating was the night. The next day, the boat having been repaired, the survivors continued their sorrowful journey.

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## SKETCH V.

(PUBLISHED MARCH 7TH 1878.)

### MISSIONARY LABORS AT COLVILLE, O'KANAGAN AND WALLA WALLA.

AS soon as the ill-fated boat had arrived, an Indian canoe was dispatched to Colville for a boat and provisions, which had become so scarce as to threaten starvation and oblige each to receive a daily allowance. The repaired boat was sent the following day to the scene of desolation, to look for, and bring down the dead bodies of the lost friends. It brought down only the bodies of three children to whom were given a solemn Christian burial. Wooden crosses were blessed and placed over their graves.

The express boat which had left for Colville on the 16th had returned; the one sent for by an Indian express had also arrived with provisions; there were then two good boats. All being ready and the missionaries bidding adieu to the good Indians of the lakes, the caravan left on November 8th the House of the Lakes,

where the last ten days of sojourning had been so sorrowful, and reached Colville on the 6th. The express boat had announced the coming of the *Blackgowns*; the news had spread like lightning, hence the gathering there of the chiefs of five nations. As soon as they saw the boats coming they rushed to the shore and placing themselves in file, men, women and children, they begged to touch the hands of the priests, which ceremony took a long time. A large house having been placed at their disposal, they used it to assemble the Indians in, and gave them all the instruction they could, during the short time of four days they spent at this post.

Having baptized nineteen persons and celebrated Mass before the chiefs and their people, who assisted at the sacred mysteries as if already fervent Christians, the missionaries left Colville on November the 10th and reached Fort O'Kanagan on the 13th, after having passed through many dangerous rapids, dalles and portages. During the twenty-four hours they remained at this post, they had occasion to be convinced that the Indians who frequented it needed only what is required in order to become good Christians. Fourteen baptisms were made, and one Mass celebrated at this Fort. Leaving Fort O'Kanagan on November 14th, they reached Fort Walla Walla (now Wallula) on Sunday morning, the 18th. During the twenty-four hours they remained at this post they had three baptisms, celebrated one Mass, and were visited by the Walla Walla and Cayuse Indians, who, having heard by the express of the coming of the priests, had come to see and hear them on their passage, notwithstanding the contrary orders of the Head of the Wailatpu mission. Holy Mass was celebrated before the Indians, who assisted at it struck with amazement. In so short a time the priests could give them but a short explanation of the most necessary truths of salvation.

As this is the closing chapter descriptive of the trip of the missionaries across the plains, and as our recital hereafter will be mainly devoted to events and incidents which transpired during the residence of the missionaries in the Northwest, we think it desirable to insert the following interesting letter of his

Grace Most Rev. Francis Norbert Blanchet, then vicar general, to the archbishop of Quebec, describing in detail the daily incidents of the journey across the plains and the arrival of the missionaries at Vancouver.

LETTER OF VICAR GENERAL BLANCHET  
TO HIS LORDSHIP JOSEPH SIGNAY, ARCH-  
BISHOP OF QUEBEC, GIVING AN ACCOUNT  
OF THE JOURNEY OF THE MISSIONARIES  
TO OREGON.

Fort Vancouver, March 17th, 1839.

MY LORD: It is for me a very sweet and agreeable task, to send to your Lordship news from the two missionaries whom, in your zeal for the salvation of the souls entrusted to your pastoral solicitude, you have sent to Oregon, to cultivate the vineyard of the Lord. After numerous hardships and fatigues, dangers by land and water, in our journey across the continent, we have the pleasure, Rev. Demers and I, to announce, with love and gratitude towards God and the blessed Virgin Mary, that we have reached happily the end of our voyage, yet not without losing twelve of our companions, drowned in the Columbia river. Please join in our thanksgivings to God for the protection and care of His Providence over us.

As soon as we arrived, we went to work. The field is vast, our occupations are numerous, I have scarcely time to write. But I know with what anxiety and interest your Lordship is expecting some notes regarding our journey, the country, the labors begun and the hopes given by the Oregon mission. May the information I am going to give satisfy your expectation and fill the ardent desires which you incessantly feel for your flock.

I will begin with an account of my trip from Lachine to Red River (St Boniface), where I had to stop to receive the orders of Mgr. Provencher, bishop of Juliopolis, and to take along Rev. M. Demers, my traveling companion, already there for a year. I left Montreal, Thursday May 3rd 1839. The 700 leagues from that city to Red River were traveled in 33 days, having arrived there on the 6th day of June, on one of the Hudson Bay Co's canoes, commanded by Mr. Hargrave, chief trader. The loaded canoes which started some days after the light ones, with a number of families, arrived three weeks after.

Everyone knows how dangerous this mode of traveling is. To spend days and often nights in an uncomfortable position; to undergo the inclemency of seasons, the gusts of wind and the torrential rains; to run down numberless rapids at the peril of one's life; or to travel on

foot long portages through forests, rocks and ponds; to camp out in cold and damp places; to devour in haste a scanty meal, badly prepared; to stop at the different posts, inhabited by white people and visited by Indians, for the administration of the sacraments, the visitation of the sick and the exhortation of poor sinners; such was, my Lord, the life of the missionaries on their way to the far West.

For eight days we went up, Mr. Hargrave and I, the Ottawa river. We left it and went up another river to its source. That took us a whole day. After that came a portage, three miles in length, where is the summit of the lands dividing the waters of the Ottawa from those flowing into lake Nipissing. At the end of the portage, we came down a little river in one day. We were then on lake Nipissing, which we crossed in twenty-four hours. After a short portage, we began to go down French river, through which the lake discharges its waters into lake Huron; that also took us a whole day. The crossing of lake Huron to Sault Ste. Marie, took us three days. From thence to Fort William on lake Superior, six days and a half. Leaving lake Superior, we ascended, for three days, the Tiministigouia river, up to a portage nine miles long, which is the height of lands, and divides the waters running into lake Superior from those flowing into lake Winnipeg, and thence into the Hudson Bay. After that long march we embarked, near its source, on the river *Des Embarras*, which flows into the *Mille Lacs*. We crossed the latter and also lake *La Pluie* before reaching the Fort of the same name. Our journey from the height of lands to this post had lasted five days. It took us three days to go down the river *La Pluie*, two days to cross lake *Des Bois*, three days to go down the Winnipeg, one day to cross lake Winnipeg, and another day to ascend Red river up to St. Boniface, the residence of the bishop of Juliopolis.

Our Canadian and Iroquois traveling companions were exhausted. It was the same with Mr. Hargrave and myself, and that for good reasons; for, very often, we would leave our camp at one in the morning, and encamp only at about 7 or 8 in the evening. Many times we were exposed to great dangers, in the middle of lakes, or in coming down or going up rapids. The current used to set adrift our canoe on hidden rocks, and once our small bark canoe was nearly dashed to pieces on one of these hidden rocks. The mournful crosses to be seen above and below the rapids are a sign of the dangers these places afford.

According to my calculation of the hours of travelling, I counted from Lachine to Matawan 115 leagues on the Ottawa; hence to Sault Ste.

Marie, 134; on lake Superior, 140; from Fort William to the height of lands, 56; hence to lake *La Pluie* Fort, 98; thence to Fort Alexander, down the Winnipeg river, 120; and at last, from that place to St. Boniface, between 35 and 37; total 700 leagues, traveled in 488 hours, or 33 days of forced marches.

At the extremity of lake *La Pluie*, I met the worthy missionary of the Sautaux, Rev. P. Belcourt, who was then visiting the camps of that nation. I crossed lake Winnipeg on the 5th of June, and on the 6th I arrived at St. Boniface where I met bishop Provencher, Rev. Thibault and Rev. Demers, appointed to the mission of Oregon. Rev. Poire, missionary in the *White Horse Prairie*, came two days after. Rev. Belcourt returned from his mission on the 14th. On the 18th Rev. Poire left to accompany a caravan of 800 or 900 wagons on a buffalo hunt. It was after his return that this gentleman went to Canada with Mr. Belcourt. Rev. Mayrand arrived on the 22nd.

It is easier to feel than to express the joys and emotions, the souvenirs and hopes caused by the meeting of those zealous laborers in the vineyard of the Lord. This was the most numerous gathering of priests ever witnessed by the inhabitants of these remote regions. The mustard-seed was beginning to appear as a vigorous tree, already shadowing a multitude of souls drawn from the darkness of idolatry and transplanted in the kingdom of God; precious fruits of the evangelical zeal animating these missionaries. Happy the prognostics of a still richer harvest to be gathered.

Having spent five weeks in visiting all the missions of Red river, we started, Rev. Demers and I, on the 10th of July for our destination, after having sung a high Mass in honor of St. Ann to ask from God the benediction of heaven on our journey; for we had to penetrate into a country never yet visited by a Catholic priest. The rivers, lakes, mountains, prairies, forests and hills of Oregon would soon resound with the praises of the holy name of Jesus; the cross would be planted from place to place, from shore to shore, over the thousand leagues we had yet to travel, and the word of Him who said that that sign would "attract all to Him" in the person of these poor wandering sheep to which we were sent. What a joy! What a sweet consolation for missionaries!

From St. Boniface we went, in seven days of dangerous navigation, to Norway House, a small fortress, 130 leagues distant from our starting point, and 10 leagues from lake Winnipeg. The commanding chief Factor had the kindness to give us for lodging and chapel the apartments destined for the Governor of the company. We spent there eight days, saying



holy Mass, distributing catechisms, baptizing children and some adults, instructing and exhorting the whites and Indians at the Fort. We also performed two marriages there. On Sunday, the 22nd, there was a high Mass, vespers and two sermons, to which some of the gentlemen and clerks of the company assisted. During this brief stay of eight days, many small bands of travelers came from York Factory, on Hudson's Bay, to Norway House, from whence they were all to start together to cross the mountains.

On the 26th of July everything was ready. The brigade assembled and began to march under the command of John Rowand, Esq., Chief Factor of the Company, a Catholic, whose attention, kindness and constant efforts to alleviate the fatigues and privations of the route, we will never forget. The brigade consisted of eleven boats laden with merchandize, a great number of hired men, women and children. Among the travelers were Messrs. Wallace and Banks, botanists, sent from England by a scientific society.

Having passed the head of lake Winnipeg, the river Saskatchewan, or St. Peter, which we had to ascend for 37 days, appeared with the Grand rapid that requires a portage of everything. We crossed the lake de Travers, Bourbon, des Cedres and des Vases. On Sunday, August 15th, we reached the little Fort Constant, built on the right shore. We had traveled 93 leagues with oar, pole, sail and line, having been often obliged, at the principal rapids, to unload our boats. We had baptized on the way a child who died an hour later. Having, that day, sang high Mass in the presence of the *Cris* Indians of the neighborhood, who appeared to be well disposed to receive the seed of the Word of God, we started right away, and arrived on the 7th at Fort Cumberland on the lake of the same name, 351 leagues from Fort Constant, and on the 18th at Fort Carleton, 88 leagues from the last. There we performed 36 baptisms and 7 marriages. Among those baptized were the commander of the post, Mr. Patrick Small's family, composed of 8 persons, of whom three were adults. At Fort Pitt, 87 leagues farther, we had 11 baptisms, and at Fort Edmonton, also called Fort des Prairies. In charge of chief factor John Rowand, we had 39 baptisms, of which 5 were adults, and 3 marriages.

This last fort, whither we arrived on the 6th of September, is 101 leagues distant from Fort Pitt, amidst the *Cris*. It would be quite fit to become a station for a missionary who would understand these Indians' language. Meanwhile, a priest could, in good weather, go on horseback across the prairies, from Red River

to Fort Carleton in 15 days, hence to Fort Edmonton in 12 days, allowing time to stop at every fort along the road. His visit would do a great deal of good to the employees and to the poor Indians, with whom they trade in furs. On the 20th of September, we had at Fort Edmonton, a solemn Mass and vespers, and two sermons. On the 10th, before leaving, we blessed and planted a cross. This we did all along the road, wherever we had said Mass, either near the forts, or on the shore, or in the interior along the road.

For six weeks we had followed the crooked course of the Saskatchewan. We had then to quit it and to change our small fleet for a caravan of 66 horses, in order to reach, by land, across forests, ponds, prairies, rivers, ditches and beaver dams, Fort Assiniboine on the Athabasca, a distance of 84 leagues, which required five days of fatiguing and dangerous walking. On September 16th, we left Fort Assiniboine and began to struggle against the rapids and dangers of the Athabasca which we ascended for 17 days. On the 28th, we saw for the first time the imposing forms of the Rocky Mountains, the highest summits of which are perpetually covered with snow. On the 2nd of October, we had come as far as Jasper's house, 4 leagues inside the Rocky Mountains, and were then 92 leagues from Fort Assiniboine. There were there 35 baptisms, for the greatest part children of half breeds, or free people, living in the woods as Indians and hunting the beaver. Holy Mass was celebrated on the opposite side of the river, far from the noise of Jasper's.

The Athabasca being no longer navigable, we changed, on the 5th, our boats for a caravan of 72 horses, a great deal worse and more imperfect than those of Edmonton. These animals were easily frightened, and throwing off horseman and baggage they would either start for the woods or run into ponds or mud holes. The organization was difficult and the departure slow. We went along the right shore of the river which, running in zigzags in a valley well timbered and bordered with high mountains, produced high and long points that we had to cross straight over, in order to shorten the distance. We had to cross channels, and sand bars; we traveled alongside of a lake at the head of which is the Prairie Campment, where we halted. We were 8 leagues from Jasper's house and had come there in 4 hours.

On the 6th we had to cross forests of thick woods and climb up hills and rocks dipping into the water. We had to pass on the side of these hills whence the eye sees with awe the yawning abyss. Woe to the rider whose horse

would miss a single step! After having climbed very high rocks and traveled 4 leagues in 3½ hours, we camped opposite the rock called the *Old Man*.

On the 7th, after two hours of march over a nice little prairie lightly covered with woods, on a level ground, we took breakfast in a fine prairie. We then went up and down 12 or 13 hills and rocks covered with woods. We crossed four little rivers, the *Camp of the Cow*, pretty groves of light woods and beautiful willows. Having walked 7 leagues in 7½ hours, we camped near the south fork or branch of the Athabasca in a place covered with burnt trees.

## SKETCH VI.

(PUBLISHED MARCH 14TH 1878.)

VICAR GENERAL'S LETTER CONCLUDED.

ON the 8th, the luggage and people were carried over, in a canoe which had been brought so far with infinite pains and labor from Jasper's. The horses swam across. This branch of the river was a real torrent, 45 steps or yards wide. The southwestern branch is but 30 feet wide, we had to cross it on horse-back from its right shore at a place called *The Hole*, where the horses lost footing for 18 feet. The baggage and horsemen did not get wet; as to those who were on foot they had to swim, holding the luggage or the horse's tail. Proceeding now along the shore, then on the top of high rocks, we met with many obstacles offered by high rocks, thick timber and fallen trees. A hill appeared; in order to facilitate its steep ascension, we climbed up in zigzags. We had to dismount our horses in places where the horses had to jump or climb. From the top of this hill appeared the most enchanting scenery. Our sight rested with pleasure on a large valley bordered with forests rising their heads up to one fourth of the mountainous height. In the middle of this valley we could see the river, with its thousand turns and as many points or hills produced by its course. It was a magnificent and enchanting spectacle which caused our hearts to rise to God, and which we were sorry to leave. We quitted the river, crossed several hills and groves and again reached the river. We came to *Moose Prairie*, where a nice waterfall, several hundred feet in height, falls from the top of the mountains into the river. The road had been bad and dangerous that day. The five leagues which the light cavalry had run in 6½ hours, were traveled in two hours more by the loaded animals.

On the 9th, we crossed new points and high hills before reaching the first grand beach two miles wide, covered with fine gravel, bordered with mountains, and in the midst of which the river seemed to play, making a thousand turns from one slope of the mountains to the other. We crossed a second beach through which the river flowed in like manner. That day we had to cross it 25 times in order to shorten the distance. We saw many glaciers in the mountain passes, went through many a snow bank, and also saw a waterfall as considerable as the first. It was the *Barrel Fall*. We halted at the *Gun Camp*, surrounded with high peaks white with snow. We had traveled that day 8 leagues in 7 hours.

On the 10th, being 1½ leagues from the top of the Rocky Mountains, at 8 o'clock in the morning, I celebrated under a tent the august sacrifice of the Immaculate Lamb in thanksgiving for all the benefits the Lord had bestowed upon us, and to consecrate by the sacrifice of the Cross these sublime mountains, to the glory of their Creator, the all-powerful God, of whom they sing the praise and power. Having walked with much fatigue 2½ hours, across ponds, rocks, fallen trees and other obstacles, on the slope of mountains, alongside of the narrow but swift torrent, we came, by a steep way to the gorge or pass half a league in width between the two mountain ranges, *Brown* and *Hooker*, whose grand summit, perpetually covered with snow, rises some 17 or 18,000 feet above the level of the sea. This pass, pretty steep in its central slope, is covered on both sides with masses of rocks fallen from the abrupt mountains, whilst other rocks, suspended above, seem to threaten the frightened traveler.

Half way in the gorge is a round lake called *Punch Bowl*. It is 30 yards in diameter. Its waters communicate, underground, with two other lateral lakes, wherein originate two rivulets. One is the source of the east branch of the Athabasca, the other is the source of the Portage river of the West. These two rivers are supplied by a great many streams from the mountains; so little at first they soon become impracticable torrents rolling their waters with an extraordinary noise. There, at *Punch Bowl*, we were but one league and a half from our morning camp, and it had taken us 2½ hours to travel that short distance. We were 27½ leagues from Jasper's, 700 leagues from St. Boniface, and 1,400 from Montreal. One may judge, thereby, of the obstacles encountered in that day, without speaking of the obstacles and dangers met with for 6 days on the Eastern slope, in the ascent and descent of hills, rocks and heights, from Jasper's. We still

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walked one mile and a half in 2 hours, going down the Western slope, much steeper than the Eastern; and going over rocks, fragments of rocks, and trees along the Portage river. We halted a short distance from *La Grande Cole*, a great steep hill we had to descend, and whither our loaded horses arrived but 2 hours after those of the light cavalry. They were tired and unable to go any further.

On the 11th, the *Great Hill* appeared with its long circuits in zigzags, to facilitate the steepness of its descent. We descended it in 3 hours; the first part on horseback, the second on foot, and the third on horseback again; after which the caravan rested for some hours on a beautiful bush-prairie, the first portion of the large field we were sent to cultivate. We took possession of it, and consecrated ourselves to its cultivation. We crossed the Portage river 8 times, and made 4 leagues in 5½ hours.

On the next day, our riding horses walked 2 leagues in 4½ hours through the mud holes of the great timber Point. It took the laden animals 8 hours to make that distance, because they had to be unloaded and loaded again, every now and then.

On the 13th, the traveling was easier and more agreeable. Having walked for 6 hours and crossed several points of woods and hills, we reached *Boat encampment* on the right shore of the Portage river, some distance below its junction with the Canoe river flowing from the North. We had come down the West slope of the mountains in 3 days. We were 13½ leagues from *Punch Bowl*, 41 from *Jasper's*, 45 from the entrance of the Rocky Mountains of which the range seems to continue up to the head of the lakes, 55 leagues further below.

The Columbia river has its source 5½ leagues on the South. From *Boat encampment*, it abruptly turns to the West, hence the name of "Big Bend" is given to this curve. It then flows Southwest down to the *Spokane* river, below *Colville*; then Northwest to *Okanagan*; then Southwest to *Wallula*; thence West to *Vancouver*; thence Northwest to *Cowlitz*; thence West to the Pacific Ocean. This rapid river, about 60 yards wide at *Big Bend*, which rolls its swollen waters amidst numberless dangers and was to offer us in its rapids, its whirlpools, its dalles, its falls, its abysses, a thousand more dangers than all the rivers we had yet navigated, was now before us. We had now to encounter its dangers; and we were ready to meet them.

On the 14th, it being Sunday, the holy sacrifice of the Mass was celebrated to consecrate us to the Queen of angels and beg her to take us under her protection. It was the first Mass celebrated in the territory of our mission. At

1:30 p. m., the boats were loaded, the prayers having been said on the shore, we shook hands with our traveling companions whom we quitted, alas! never to meet again, and we began to sail. Having traveled 10 leagues in 3½ hours, we camped in the middle of the rocks, and towards dusk we went down from this bad place to choose a better site.

On the 15th, the grand and famous *Dalles of the Dead* appeared; it seems to be but 20 yards wide. What makes it dangerous is the curved form or elbow of high and perpendicular rocks against which the whole body of water rushes. Hence the fury of the waves and the necessity to pass close by the opposite shore. Here we had to leave the boats to carry off everything. The barge is then conducted by 8 men, 6 at the oars and one at each extremity as pilots with long and wide paddles. In that way the *Dalles of the Dead* was passed without much danger. The little *Dalles* below, 30 yards wide, was also fortunately run down with loaded boats. We also went through 3 big rapids and 30 smaller ones, besides a strong continuous current and abysses which threaten the unskillful traveler. My barge broke open in the morning, during a fog, on a hidden rock, which put us in great danger. My companion was in the other barge. The river, which from the *Barges encampment*, looks as a canal cut through the mountains, began to flow, towards evening, in a less mountainous country. In this canal the horizon always appears on a level with the top of the trees of the following rapids and the high walls of rock, now crowned with forests, and then with beautiful rows of willows, terminate at every rapid by a fall, or kind of step making a real amphitheatre. It is a grand, magnificent and delightful sight, but the dangers offered by the canal prevented our enjoying it. On that day we had traveled 40 leagues in 6 hours.

On Tuesday the 16th, having made 5 leagues in 2½ hours, we reached the *House of the Lakes*. Two hours after, one of our boats went back to the *Barges encampment* to fetch down the third of our companions we had left there for want of room. The other boat started for *Vancouver* with the express. It took 6 days to the first to go up the 55 leagues which separated them from us; it arrived here on the 21st. Next day it started down, got filled with water at the *Dalles of the Dead*, was emptied, but again filled in the following *Dalles*; it was going ashore when some one jumping in the water upset it. Hence the loss of 12 persons out of the 26 who mounted it. It was about dusk when this calamity occurred. The broken barge went on its way the following day and arrived on the 24th in the morning at our camp. Great was the consternation at this sad news; an express was



went to Colville for a boat and some provisions. The other one was repaired and went back to the unfortunate spot to bring the drowned bodies down. That accident detained us 18 days at the *House of the Lakes*. This time was spent in instructing the Indians who appeared quite docile and well disposed; they were sorry not to have the happiness of being baptized like their chil ren.

At last on the 3rd of November, having performed 17 baptisms, one marriage, and buried 3 drowned children, (the only bodies found,) at the foot of a cross erected a few steps from our camp, where we celebrated holy Mass every day, we embarked in 2 boats, upon the waters still keeping in their bosom nine of our companions. We crossed the first lake, 13 leagues long, and one wide. Then came the second lake, 18 leagues by 2 miles. Below the lakes on the left is the Kootenay river, which appeared to be 300 feet wide; and four hours' distance below, the Flathead river falling into the Columbia, through a beautiful fall some sixty yards wide. The ninth rapid below the lakes forms the *Little Dalles* where the water passes through a canal 100 feet wide, between high rocks or basaltic columns. We can say that the Rocky Mountains extend as far as the lakes. The day before we arrived at Fort Colville, the want of timber—which abounded up to the *Great Dalles*—began to be noticeable.

After having traveled 72 leagues in 3 days, we reached in the forenoon of the 6th, Fort Colville where we remained 31 days occupied in celebrating holy Mass and in instructing the Indians of five nations who assisted with as much respect as if they had been fervent Christians. Having performed 19 baptisms, we left that fort on the 10th, and went to camp two miles below in order to avoid the *Chaudieres* fall, which stops navigation at that place.

On the 11th in the morning, we were traveling upon the Columbia which appeared full of dangers. The grand rapid appeared, 20 others followed. On the 12th, we passed the fork of the Spokane on the left shore, and that of the Simpoils on the right. On the 13th, we reached Fort Okanagan, situated on the right shore, 64 leagues from Colville. We had traveled that distance in 3 days, passing through innumerable rapids, at the most dangerous of which the people had to land in order to lighten the boats.

We started again on the 14th, after having baptized 14 persons, celebrated Mass and instructed the neighboring Indians during the 24 hours of our stay at the fort. The little river Okanagan appeared right away. We jumped 12 rapids on that day. On the next day, the 15th, a rapid was formed by the Rock Islands.

The passengers went ashore, and yet it did not prevent the boat, carrying our church goods, from striking a rock and breaking, in coming down a cascade. It was filling with water as it approached the shore. On the 16th, we saw, at a height of 100 feet in the fissure of a rock, a petrified tree. While jumping the 4 Priest's Rapids, our boat struck on the bottom but did not break. Below these rapids, the high and mountainous shores of the river give place to low and level prairies, over which the sight can extend with ease. On that very day, we enjoyed a spectacle of which we had been deprived since we left Winnipeg, that was the sunset. The remainder of this day and also the next, we sailed on quiet waters. The low shores gave us a chance to see the Blue Mountains, South of Wallula, and those of Puget Sound or Mount Rainier. We left behind us, on the right, the Yakima river, and below, on the left, the Snake river, also called Lewis and Clarke, which appeared to be 500 feet wide.

On Sunday, the 18th, we arrived early in the morning at Fort Walla Walla, built on the left bank of the Columbia, a short distance from the river of that name. Peter C. Pambrun, Esq., in charge of that important fort, a Catholic, received the two missionaries with the greatest cordiality. He was born in the parish of Vaudreuil, district of Montreal, Canada, and was formerly Lieutenant in the *Voligeurs Canadiens*. His excellent wife was, at the time, at Fort Vancouver with her little girls, Maria, aged 12, Eda 3, and Harriet 16 months; and the boys Andrew D. 17 years, and Peter C., 15. The girls were baptized with their mother on December 18, and the father had his marriage blessed on the same day. It was a beautiful and happy day for me.

The holy sacrifice of the Mass was celebrated, after which the chiefs of the Cayuses and Walla Wallas came with their people to see the priests. The Cayuses were divided into two tribes; one of which on the Walla Walla river, known as Wallatpu, formed the Presbyterian mission, established by Dr. Whitman in 1836. The other camp lying on the Umatilla river, 30 miles hence, was under the command of the young chief Tanatoc. The day was passed in speaking to them of God and religion. They were so glad to see the *Blackgowns* so long expected. There were three baptisms made at this place, and on a subsequent visit by Rev. M. D. mers, the young chief brought his child to be baptized by the priest, Mr. Pambrun having consented to be its godfather, which gained for him great blame and displeasure from the Doctor. Since that time the young chief and his band always preferred the priest's religion to that of the minister.

## SKETCH VII.

(PUBLISHED MARCH 21ST 1878.)

### VICAR GENERAL'S LETTER CONCLUDED.

ON Monday, the 19th, we left Fort Walla Walla with its excellent commander. The little river Walla Walla, on the left, was followed by the Umatilla on the same side. Seven leagues below the fort, we leaped the Grand Rapid without accident. From thence, we began to see the white summit of Mount Hood, whose base is the Cascades range. On this day, the 20th, our provisions becoming short, two horses were purchased for food, for which the Indians were paid \$10 a piece. The Columbia being pretty low at this season of the year, our two boats touched the ground in descending the 7th rapid on that day. We left the little river John Day on the left.

On Wednesday, the 21st, we saw on the same side *La rivière des Chutes*, (the river of the Falls) so called by the Canadian voyageurs, not for having falls, but because of its proximity to the falls to be found on the Columbia. We approached them on the right shore, with great precaution, on account of the stream. "These falls," (*Chutes* in French) says Father Demers, in the report of his first trip to Colville in 1839, "are a series of rocks, a mile or two long, which extend across the Columbia and leave but a small channel on the left shore. These rocks rise ever so little in an amphitheatre and are divided by a great number of channels which the mass of water has cut for a passage, in the course of time. The first *chute* is pretty regular and from 20 to 30 feet wide. I went as far as possible to examine them more closely. Their number and variety are surprising. They are not equally deep. Some are dry, whereas in others, passes a large volume of water. The falls are from 8 to 12 and 15 feet high. One may be astonished to learn that these *chutes*, so terrible at low water, are smooth and still at very high water, which does not happen every year. Then it is that, instead of fearing them, the voyageurs hasten to approach them, to light their pipes and rest."

Here we had a long portage of boats and baggage for a mile. The task was made still more difficult by sleet. The Indians of this place, who appeared very poor and destitute, came to the assistance of the men, but not without having been earnestly and incessantly begged a while. That portage took us 4 hours. The *Petites Dalles*, (Small Dalles), so called by the first French Canadian voyageurs, are about half an hour's march from *Chutes*. We passed

them without accident; they are a mile long and about 250 feet wide, walled on both sides with basaltic columns, with projecting points and recesses, which form a canal, or dalle, through which the stream moved with the swiftness of a dart. The danger had been null so far, but it came on after crossing the *Dalles*; for our boat being caught by the current of a whirlpool was carried close to a rock, where, had it struck and been broken, it would soon have sunk.

One league further down we found the *Grandes Dalles*, so called by the French Canadian voyageurs and *Wascopam* by the Indians. Here the Columbia is intercepted by a chain of solid rocks, through which—wonderful to say and see—the strong mass of waters have opened a channel to themselves. The *Grandes Dalles* are 4 miles long, impassable in the high water of May and June, but passable in the low waters of the Fall; and even then, not without a discharge of persons and baggage for the two first miles. The first part is a canal of about 150 feet wide, walled with basaltic columns about 50 feet high, ending in a platform about 80 feet broad, and terminating with other basaltic columns 60 feet high. During the high water the swollen Columbia passes over the platform. In low water it only runs through the lower channel; projecting points and recesses in the walls form waves and whirlpools very dangerous, even for light boats managed by 8 men, 6 at the oars, one at the stern and the other at the prow, with long and wide paddles used as rudders; nevertheless, they are never passed without dread. The two first miles were run in 10 minutes. During the middle stage of the water the whirlpools are very dangerous; I was told that several years ago a boat was caught by one of them, and soon disappeared in its large and deep funnel. After crossing the *Grandes Dalles* we saw on the left the buildings of the Methodist mission for the Indians, established in 1837.

On Thursday, the 22nd, we passed the Great Rock of the Dead. From the *Dalles* to the *Cascades* our navigation was quiet and pleasant, on the smooth water of the Columbia, bordered on both sides with picturesque mountains. On Friday the 23rd, we reached the *Cascades* which stop the navigation for 4 miles, and require the portage of the baggage. But they are far from being what their name indicates, a series of cascades; for the two first miles, they are simply a big rapid passing between the contracted banks of the river, followed by a swift current, a wavering water along the shore of the river, on the left, while the unloaded boats can be brought down with a line along the shore of the right bank for the first two miles; then,

partly laden they ran the last two miles with oars. We reached the *Upper Cascades* with great ease, and early enough before noon to make the long portage on the same day, and encamp at the *Lower Cascades*. On Saturday, the 24th, we went on with sail and oars; we left on our right the high rock called *Cape Horn* by travelers on account of wind and storm often prevailing there. We passed many islands, and when approaching Fort Vancouver the boats went ashore to allow the travelers to make their toilets, and soon after we were at the end of our long journey, at 5 p. m.

We experienced cold from Colville to the *Grandes Dalles*. It was so severe, some days, as to form ice on the oars of the men. Some evenings we found the ground covered with 3 or 4 inches of snow, which we had to remove to pitch our tents. Some nights the cold was 9 degrees of Reaumur. Such nights as we passed under a tent at some distance from a scanty fire, on account of the scarcity of drift wood to be found on the shore, were far from being pleasant. At *Des chutes* portage, the ground was covered with a hard glazed frost.

The ecclesiastical *soutane* or cassock of priests, which is the type of the "seamless garment" of Christ and of His Church, and the glorious habit of the clergy of Canada, was worn by us all the time during our long journey from Canada to Oregon, and since our arrival. It was, then, easy for the Canadians to recognize their priests, and the Indians the Blackgowns announced to them. This practice we will continue to observe, at home and abroad.

At Fort Vancouver, we were 40 leagues from the ocean; 20 from the Cascades; 40 from the Dalles; 80 from Walla Walla; 145 from Okanagan; 209 from Colville; 287 from the House of the Lakes; 342 from Big Bend, and 355 from Punch Bowl.

In closing this long letter, I beg to be allowed to refer your Lordship to a general report of our reception at Fort Vancouver and our missionary labors. Please bless your two missionaries in the great far West, their flock and their labors, and accept the homage of the sentiments of veneration with which

I have the honor to be, my Lord,  
of your Lordship,  
the most humble and obedient servant,  
F. N. BLANCHET, V. G.

#### ARRIVAL AND RECEPTION OF THE MISSIONARIES AT FORT VANCOUVER.

The two missionaries being anxious to reach the destination of their long and arduous jour-

ney, the brigade started from Fort Walla Walla (now Wallula) on Monday morning, Nov. 19th, reaching Fort Vancouver on the following Saturday, after a week's slow and tedious descent of the Columbia river. The same distance is now traveled in steamers in two days.

When the flotilla appeared in sight, as it made its way down the Columbia, all was excitement at the fort, where news had already been received of the calamity which had occurred to the party and the consequent loss of life. All the populace rushed to the river bank in order to feast their eyes on the first Catholic missionaries whose presence they had long expected. Prominent among the assembly stood James Douglas, who was acting Chief Factor and Governor of the establishments of the Hudson Bay Co. west of the Rocky Mountains, in the absence of Dr. John McLoughlin who was then absent on a visit to Canada and England. He was the first to welcome the missionaries to the scene of their future labors. Conducting them to the fort, where the flag was flying in honor of their arrival, the Governor ushered them in apartments prepared for them, appointed a servant to wait on them, and in every way manifested his hospitality and his delight at their arrival.

No sooner had the missionaries reached the fort than they were waited upon by Joseph Gervais, Stephen Lucier and Peter Beleque, a delegation representing the Canadians of the Willamette valley, who, having heard that the missionaries were coming, had left their homes in a body in order to greet the long-looked for Catholic missionaries on their arrival at Vancouver; but nearly all had been obliged to return home in consequence of the delayed arrival of the missionaries through the disaster of the *Dalles of the Dead*.

Leaving the missionaries located at Vancouver, there to return thanks to God for having preserved them through their long and arduous journey, let us glean from contemporaneous history a sketch of Fort Vancouver as it then existed. We copy from "The Oregon Territory" by Rev. C. G. Nicolay, and issued in London in 1846. Describing the forts of the Hudson Bay Company, that writer says:

Of all the Ports, Vancouver is now the principal; here Dr. McLoughlin, the governor of the territory, resides, and here is the principal depot of the Company, in which all the goods brought from England and furs collected in the interior are warehoused; it is indeed the emporium of trade from Kamchatka to California.

The fort is in shape a parallelogram, about 250 yards long by 150 broad, enclosed by a sort of wooden wall, made of pickets or large beams firmly fixed in the ground, and closely fitted together, 25 feet high, and strongly secured on the inside by buttresses; the area is cultivated and surrounded by houses and offices, the governor's residence being in the centre; there is a chapel and school. The officers of the Company dine together in the common hall, the governor presiding; but it has been remarked that the absence of their wives and the females of the establishment from the table does not contribute to the refinement of manners. There is also a public "bachelor's hall," where after dinner the time is passed in conversation and smoking, but the latter is said to be declining as a habit. The hospitality of Fort Vancouver and its governor has been highly praised, especially by American writers, it should seem not without good reasons; and the general feeling of regret at leaving the society it affords speaks much in praise of the officers of the Company, not less than the good cheer of the governor.

Beyond the fort are large granaries and storehouses; and before it, on the bank of the river, is the village in which the servants of the Company reside; in all, the residents may be seven hundred. In the village is an hospital.

Attached to Fort Vancouver is a magnificent farm of more than 3,000 acres; saw-mills cutting many hundred thousand feet per annum; grist mills, and every other requisite for commerce and agriculture. Vessels of 14 feet draught can come abreast of the wharf at low water (says Lieutenant Wilkes), and at the store of the Company every necessary can be supplied as cheap as in the United States; this however must be taken with considerable limitation, and refers probably to the English goods in particular. From hence the Company carries on a lucrative trade with California, the Sandwich Islands, and the Russian settlements, besides its exports to England.

The Company's servants are principally Scotch and Canadians but there is also a great number of half-breeds, children of the Company's servants and Indian women. These are generally a well featured race, ingenious, athletic, and remarkable good horsemen; the men make excellent trappers, and the women, who frequently marry officers of the Company,

make clever, faithful, and attentive wives; they are ingenious needlewomen, and good managers. They frequently attend their husbands on their trading excursions, in which they are most useful; they retain some peculiarities of their Indian ancestors, among which is the not unfrequent use of the moccasins, though usually it is made of ornamented cloth, instead of deer skin.

The approach to this the principal establishment of the Hudson's Bay Company in the West gives the stranger a high idea of its prosperity and importance; the thickly peopled village, the highly cultivated fields, the absence of all guards and defences, the guns of the fort having long since been dismantled, the civilized appearance of its interior, and the activity and energy which prevails,—the noble river, here 1,700 yards wide, on which perhaps some of the Company's ships, brigs, or steamers, well appointed, manned, and armed, are at anchor, and the scenery by which it is surrounded; the dense woods flanking the mighty stream, and bounded by lofty mountains, the snow-covered peaks of Mounts Hood and St. Helens towering over all; while the wild flowers and fruits in their season carpet the ground in wild luxuriance.

This fort was established by Governor Simpson in 1824, and its present importance justified his selection of its site. Here is, and doubtless will continue, the chief trade of Western America, until the increasing demands of commerce and national industry transport it to the shores of Juan de Fuca straits and Admiralty Inlet; yet even then, as the only naval and mercantile station in South Oregon, and as receiving the trade of all branches of the Columbia, and having immediate and rapid connection with Puget's Sound by the Cowlitz and Nisqually and with Gray's Harbor by the Chehalis—thus connecting the great freshwater with the great salt-water navigation; the Columbia with the Strait of Fuca—it will occupy only the second place. Sir H. Pelly, in his letter to Lord Glenelg, in 1837, gives this account of the state of the Company:—"The Company now occupy the country between the Rocky Mountains and the Pacific by six permanent establishments on the coast, sixteen in the interior country, besides several migratory and trading parties, and they maintain a marine of six armed vessels and a steam vessel on the coast. Their principal establishment and depot for the trade of the coast and interior is situated ninety miles from the Pacific, on the northern bank of the Columbia, and called Vancouver, in honor of that celebrated navigator; in the neighbourhood they have



large pasture and grain farms, affording most abundantly every species of agricultural produce, and maintaining large herds of stock of every description. These have been gradually established, and it is the intention of the Company still further not only to augment and increase them, and to establish an export trade in wool, tallow, hides and other things, but to encourage the settlement of their retired servants and the immigrants under their protection; and he asserts further, that the soil, climate and other circumstances of the country, are as much, if not more adapted to agricultural purposes than any other spot in America."

## SECTION VIII.

(PUBLISHED MARCH 23TH 1878.)

INTERESTING LETTER FROM REV. MODESTE DEMERS TO REV. C. F. CAZEAU,  
SECRETARY, QUEBEC.

Vancouver, Oregon, March 1st, 1839.

Rev. dear Sir:—

When I was appointed to the mission of Oregon in 1837, together with the Very Rev. Father Blanchet, the passage of the missionaries from Montreal to Fort Vancouver, across the American continent and in the canoes of the Hon. Hudson Bay Company, met obstacles which prevented their immediate departure.

Bishop Provencher, who stood in need of a missionary, secured a passage for me to Red River. This was twenty one hundred miles saved in my journey to Oregon. I was afraid, however, that when I should have acquired a knowledge of the language of the *Santeaux*, I would not be allowed to proceed on my journey if an opportunity presented itself; but Divine Providence took all difficulties out of the way, for as soon as the missionaries for Oregon had obtained a passage, bishop Provencher allowed me to proceed, and I had the happiness of meeting with the Very Rev. Father Blanchet on Red River in 1838, on his passage to Oregon. Leaving to the vicar general the recital of the tales of his trip from St. Boniface to Fort Vancouver, I will give you an account of my ministry: For the last three months this fort has, with the Canadians and Indians here, occupied all my time. I have found here some consolation, God has given me the grace to learn the Chinook language in a short time. It is in this jargon that I instruct the women and children of the white settlers, and the savages

who come to see me from far and near. I am so busy from morning till night that I can scarcely find time to write the following concerning the savages settled on the west of the Rocky Mountains. I would ask, therefore, your indulgence; as I merely passed through the different Indian tribes scattered along the Columbia from the Rocky Mountains to the Pacific Ocean, the following sketch must of necessity be very imperfect. I hope, however, it will be sufficient to make known to you those divers tribes, under the most interesting aspect—that of religion. My recent arrival in this country and the multiplicity of my occupations do not permit me to give more than a faint sketch. Unwilling as I am to expose myself to the danger of giving false impressions and wrong information, I will wait until I may have acquired a more thorough knowledge of those unknown tribes.

### LAKE HOUSE.

The first savages we saw are called *Lake Indians*. These first of the large fold committed to our care correspond well to the description given us of them by the Canadians, who had been for some time telling them of their own chiefs—the black robes—and had given them the hope that some of them would arrive and give them a knowledge of the Master of life, He who made them, "*Kaekouten tshouten*." We can easily imagine with what joy they received those chiefs for whom they had been so long waiting. For 17 days we remained at the House of the Lakes and labored in this new vineyard, which promised from the very beginning of our visit to bear abundant fruit. After the first instruction on God and His attributes, on the creation, the fall of Adam and the necessity of Baptism, those who had little children hastened to bring them for Baptism, "to have their hearts made good." They regretted that they, themselves, could not receive the same happiness. These Indians desire nothing more than to know God and the religion that leads to Him; they anxiously long for the moment when a priest may come among them to teach them the holy truths and maxims of our divine religion. It was not without grief that these poor people saw the missionaries leave them; and on our part we were not indifferent to the expression of their warm affection. *Quomodo audient sine predicante?*

### COLVILLE.

In this fort we saw Indians belonging to 5 different tribes, who had come from the neighborhood to meet us. A barge which had preceded us down the river, had brought them the news that the long expected chiefs were coming. Hardly could they perceive the barge in which we were, than they all, men, women

and children, hastened to the shore with joy depicted on their countenances, to bid us welcome. It was not without emotion we saw this demonstration of their gratification. We had to tear ourselves away from them, to accompany the commandant to the fort. The chiefs of the *Chaudieres*, *Sinpoils*, *Spokans*, *Pis-koo*s and of the *Okanagans* with some of their people, received such instruction as our time would allow us to give them. All gathered together in a large house given to them for the occasion, and waited in silence for the moment when we should speak to them. With what attentive eagerness they listened to the Word of God, which being translated to them by the chiefs, acquired a new force and an additional weight. We forgot nothing that was calculated to fortify them in the principles of the Catholic religion; thus, in a short time, we have scattered some of the seed of the divine Word, and we have the sweet hope that, according to God's merciful designs, it will bear fruit in this portion of the human family so long neglected. We easily can see what progress Christianity would make among tribes so well disposed, but *fides ex auditu*.

The five tribes mentioned above, the *Lake Indians* and the *Flat Heads*, of whom we shall speak later, speak languages so similar that they readily understand each other; it would be enough to know one of these languages to speak them all. The *Lake Indians* and the *Chaudieres* are the most numerous of all.

#### OKANAGAN.

During the 24 hours that we remained at this post, we became acquainted with the Indians who frequented it; they are tolerably numerous. We may say of them what we have said of those mentioned above; to make fervent Christians of them it would suffice to teach them the Christian doctrine. Nothing more is needed. Between Okanagan and Walla Walla we have seen only a few Indian huts. For want of interpreters we could hardly make ourselves understood.

#### WALLA WALLA.

Some of the chiefs of the *Ciyax* tribe had come together at this post to see the chiefs of the French (Canadians). All over, the same zeal and the same eagerness to know God, the same joy and satisfaction in seeing the black robes of whom they had heard so much. Although not yet Christians, they firmly believed the truths of the religion we explained to them on the way. They speak the language of the *Nez Percés* which is altogether different from that of the *Chaudieres* and of the *Flat Heads*; they can converse with those of Walla Walla whose language is spoken as far as *Des Chutes*. Somewhat below are the *Dalles* Indians, who can

speak with those of *Des Chutes* and of the *Cascades*, 20 miles distant from Vancouver. A great many of the Indians speak the Chinook jargon of which there will be mention later.

#### VANCOUVER.

The Chinook Indians are scattered along the Columbia river from this fort down to the Pacific Ocean. Before the year 1830, they were the most numerous tribe inhabiting the banks of this river. This rendered them proud and haughty. Beside this, they were rich; but about this time came the disastrous malady known by the name of fever-and-ague which carried a great many to their graves. In the heat of the fever they would leap into the river in the hope of relieving themselves of their suffering, but they found death as quick as it was certain. It was found necessary to burn a whole village where the dead bodies were piled one upon another; for the survivors were not capable of burying their dead. This calamity which God sent these Indians on account of their abominable lives, came to visit them every year, and always made some of them its victims. We are told they reformed their lives, except those who lived near the fort, who are wicked and demoralized on account of their communication with the whites. They make a shameful traffic in crime; they have female slaves whom they hire at a price to the first who asks them. They have seen us and see us yet with an indifference that makes us regret the good Indians of the upper river; but the part of the tribe situated not far from Fort George, (now Astoria) down the river, is not as depraved, which gives us the hope of being able to Christianize them, with the assistance of Him who wills that no one should perish, but that all should come to the truth. At the very moment I write this, I learn that their chief, with a great many of his men, has just arrived to see the French priests. A few days ago he had sent deputies to know whether they would instruct his Indians.

The real language of the Chinook is almost unlearnable; it differs entirely from that of all the neighboring tribes; but they speak the jargon also, which is used as the medium between the Canadians and the whites in general, and the Indians who are settled near the fort. The jargon is composed of words taken from different languages, disfigured in their orthography and pronunciation. It is all borrowed from different languages which makes it easy to acquire. It possesses only from four to five hundred words. It has no participle; one and the same word has several meanings. For instance: *Wawa*, means to speak, to learn, to tell, to answer, to ask; *Komtu*, means to know, to learn, to comprehend, to hear, to think and to

believe; thus, by adding *Nawitka*, certainly; we have, *Nawitka nauka komitux Sahalee Tayee*, I believe in God; hence it follows that it is not easy to translate French expressions into it, we have to use paraphrases. For the last month I know this jargon sufficiently well to give instructions and to teach the catechism without being obliged to write them down. I have translated the Sign of the Cross, and the way to give one's heart to God. I cannot send the translation of the other prayers, as they are not quite finished. A good many of the Cascade Indians who understand this jargon, and some of the Klickatats, attend the catechism and evening prayers. In order to impress deeper upon their memory the truths contained in the apostles' Creed, I have tried to arrange it to a certain air. The Indians love music very much; they know nearly by heart the canticles that were sung at Mass last Sunday. I expect to learn the Klickatat language, which will be of great use in instructing this tribe, and those of Des Chutes and of the Cascades, who understand it well. The greatest difficulty in learning the language spoken on this side of the mountains consists in the pronunciation which is such, that we are many times at a loss to find characters to represent it, as in *Sahalee Tayee*, God, (Chief above) *hihkt*, one. Time does not allow me to expatiate on this matter.

#### THE INDIANS OF COWLITZ.\*

The Cowlitz Indians love with reverence the missionaries who are established among them. They have a language of their own, different from that of the Chinook Indians. They are tolerably numerous but poor. They give us hopes of their conversion. After the visit of the vicar general, they said to the settlers of Cowlitz: "The priests are going to stay with us; we are poor, and have nothing to give them: *Tahoriam nesaika, wake ikta nesaika*: we want to do something for them, we will work, make fences, and whatever else they wish us to do." Several of them came to see the missionaries at Vancouver, and expressed the most ardent desire to have them come and remain with them.

#### THE WILLAMETTE INDIANS.

The vicar general who passed a month among the Canadians established on this river, could not speak highly of the Indians he had seen—the *Kalapooias*. They were very numerous before the fevers, but are now reduced to a small number, which keeps decreasing every day. They are poor and lazy; thieving may be

considered their predominant passion. They wish to keep away from the missionaries as much as the Cowlitz Indians wish to be near them. Hardly any of them were seen by the vicar general at the chapel assisting at the instructions. But it seems we might succeed better among the different tribes of this nation who are settled on the tributaries of the Upper Willamette. From these they take their different names. I learn there are fourteen or fifteen different dialects spoken by these tribes; they are not so essentially different but that they can understand each other. Moreover, the Chinook jargon is spoken among the *Kalapooias*.

#### THE NORTHERN INDIANS.

In Fort Okanagan we had information of a great many Indians who are settled at a great distance from the Rocky Mountains, towards the North. Some Canadians in the service of the Hon. Hudson Bay Co., in those quarters, told us that priests would do well among them, although they are not civilized as those of the Columbia. We will let them know the object of our arrival in this country, but we cannot send word to them before next summer.

The *Nez Percés* tribe is very numerous. They are mostly settled on large prairies not far from the mountains towards the North. The Canadians who live among them for the purpose of obtaining the beaver fur, have for a long time spoken to them of the black robes—the chiefs of the French. Naturally good, mild, and full of respect for the prayer to the Master of life, they anxiously desire that priests may come to instruct them, and make known to them the religion of the French. They have even imagined that they could buy one, and have inquired of the Canadians how many horses and beavers it would take to have one stay with them, saying, that "he would want for nothing, and that the best of the spoils of the chase would be given to him." Good discipline and morals reign among them. May we not here exclaim with the Savior of the world: *Messis quidem multa, operarii autem pauci*. What can two missionaries do among so many tribes but desire that the Lord may send missionary priests to show them the way to heaven, for which they have been created, and to tell them that their souls are the price of the Blood of the Savior. *Rogate ergo dominum messis ut mittat operarios in messem suam*.

Receive, Rev. Dear Sir,

The assurance of my esteem,

M. DEMERS,

Missionary priest of Oregon.

\* Cowlitz is a corruption of the original Indian word *Co-wil-itz* used by the early settlers.

## SKETCH IX.

(PUBLISHED APRIL 11TH 1878.)

FIRST MASS AT FORT VANCOUVER.  
CONDITION OF THE COUNTRY.

NOVEMBER 25th, 1838, was as beautiful as a summer day. It being Sunday, preparations were made in the school house for the first Mass ever said in lower Oregon. The building was too small to contain the crowd composed of the gentlemen, ladies and Catholics of the outside camp. A solemn high Mass of thanksgiving was sung by the vicar general who gave an instruction suitable for the occasion. Vespers were also chanted in the afternoon. The divine service was moving, even to tears, as many of the Canadians had not heard Mass for ten, fifteen and even twenty years. For them that day was one that would never be forgotten. They saw at last that they had priests among them, to instruct themselves, their wives and their children, to administer to them the sacraments, and give them at the last and awful hour the consolations of holy Church. In all this they felt happy, and giving thanks to God, they were willing and ready to obey their pastors faithfully.

It may be well to take a view of the country in relation to the Indian tribes, the servants of the Hudson Bay Co., and Catholic and Protestant settlers, in order to have a correct idea of the condition of things in the mission entrusted to their care. Their mission extended from California (42nd parallel) to the Northern glacial sea, between the Pacific Ocean and the Rocky Mountains. The Indian tribes were numerous, scattered all over the country, speaking a multitude of diverse and difficult tongues, and addicted to polygamy and all the vices of paganism. The servants of the H. B. Co. in active service in its 28 forts for the fur trade, were in great majority Catholics; so also were the four families settled in Cowlitz, and the 26 established in the Willamette valley, with their wives and children. Many of the servants and settlers had forgotten their prayers and the religious principles they had received in their youth. The women they had taken for their

wives were pagans, or baptized without sufficient knowledge. Their children were raised in ignorance. One may well imagine that in many places disorders, rudeness of morals and indecency of practices, answered to that state of ignorance.

There were also found in the valley of the Willamette some Protestant settlers, and in different parts of the country about 30 Protestant ministers, with their numerous attendants, their wives and children. The Methodists had two missions, one in the Willamette valley, and the other at the Dalles. The Presbyterians were established at Wailatpu among the Walla Wallas, at Lapwai among the Nez Perres, and on the Spokane river. Besides these, the H. B. Co. had its own chaplain at Vancouver for two years. These ministers were zealous, making efforts and using all means possible to gain converts to their sects.

As to the Catholic settlers and their families, although considerably numerous, they were not only without any clergyman of their faith to teach them and their families the Catholic doctrine, but were moreover exposed to the most seducing temptations of perversion; for, if on the one hand, they were deprived of all the means necessary to practice the worship commanded by their faith and claimed by conscience, on the other hand, the practice of their separated brethren and the exhortations of the ministers, were immediately at hand, as no pains were spared and nothing neglected to induce them to join the sects.

Rev. Mr. Beaver, who arrived from England at Fort Vancouver as chaplain in 1836, was anxious to bring the Catholics of the fort to his Sunday services; but he was checked by the good Dr. McLaughlin; nevertheless, he renewed his efforts after the Dr. left for England. And strange to say, a report came later that a list containing the names of Catholics begging Mr. Beaver to attend to them, had appeared in one of the newspapers in London. No doubt this was a forged trick; but it is certain that he joined with the Methodists in saying: "No need of priests; I suffice here, and the Methodists in the Willamette valley." As for the Methodist ministers, we have seen before, they were visiting the French settlers, and succeeded in



bringing some of them to their Sunday meetings, baptized some women and performed marriages. This being so, one may understand why the grant of passage by the H. B. Co. met with so much opposition. The first request of the bishop of Juliopolis was refused. On a second application it was granted for two priests in the canoes of 1837, but was afterwards withdrawn, for the reason, no doubt, of not favoring an establishment on a foreign ground, but also in order to give the Protestant ministers more time to strengthen their position and to make proselytes. Hence, of the two missionaries appointed to start in 1837, only one was allowed to reach *Red River* that same year. Such was the situation of the country in 1838. Nevertheless, in spite of all combinations and obstacles, the two Catholic missionaries, *Deo juvante*, arrived safe, and were lodged in the room which Mr. Beaver and lady had left three weeks before for England.

From the foregoing, it is easy to understand what the missionaries had to do. They were to warn their flock against the dangers of seduction, to destroy the false impression already received, to enlighten and confirm the faith of the wavering and deceived consciences, to bring back to the practice of religion and virtue all who had forsaken them for long years, or who, raised in infidelity, had never known nor practiced any of them. They were to teach the men their duties, the women and children their prayers and catechism, to baptize them, bless their unions, and establish good order and holiness of life everywhere. In a word, they were to run after the sheep when they were in danger. Hence their passing so often from one post to another—for neither the whites nor the Indians claimed their assistance in vain. And it was enough for them to hear that some false prophet had penetrated into a place, or intended visiting some locality, to induce the missionaries to go there immediately, to defend the faith and prevent error from propagating itself.

In the mean time let no one imagine that all this was effected by enchantment; no, on the contrary, they had to make many journeys, and had to undergo much pain and patience in order to caution the flock against the

dangers of seduction and error, to enlighten the ignorant, to recall the wavering consciences, and bring back to the true fold the lost sheep. One may well understand what time and pains were required to come so far, and that after having succeeded, it would not have been prudent to abandon them too soon to themselves. This said, let us now follow the two missionaries in their undertaking.

#### MISSIONS TO VARIOUS PLACES AND AMONG THE INDIANS IN 1837 AND 1838.

##### MISSION AT VANCOUVER.

The mission at this post lasted four months and twenty days, (from Nov. 24, 1838 to April 15, 1839) without interruption, attended by the two missionaries, save nine days spent by the vicar general on a visit to Cowlitz, and 34 for his going to and giving the mission at Willamette. The Catholics of the place did not remain indifferent to the favor afforded them to have the premises of the apostolic labors of the two priests; they faithfully corresponded to the grace. The missionaries took but two days to rest from their long and tedious journey, for the fourth and fifth day after their arrival saw them at work; the first, in favor of the servants and their families, the second, in favor of the ladies and their children at the fort. On Monday the 26th, they were invited by the Governor to make a visit to the stores and depots of the Company, of the clerk's office, the houses of the bourgeois, clerks and their families. On Tuesday, he accompanied them on their visit to the village, which lies next to the fort and contains the houses of the servants and their families. The census made, gave 76 Catholics, Canadians and Iroquois. They especially took the names of the men and women who were to be separated before being married. The Indian population on the shore of the Columbia and neighborhood was supposed to be 300 souls.

The holy ministry began for the men and their families on Tuesday evening, by gathering them in the fort, on that day and henceforth, in regular meetings in which, after the evening prayer made so common, a pious reading was made and songs were sung in French; a practice continued and

kept with the greatest satisfaction; in consequence of which the whole assembly was soon instructed to sing the first verse of 50 hymns, the men forming one choir, and the women, the girls and the children, the other; each choir singing alternately after the 1st, 2nd, 3rd, &c., verse sung by the *solus*. These meetings became so attractive as to draw, on many occasions, the bourgeois, the cleres and their families to enjoy the pleasant and harmonious concerts. The Indians themselves did not remain insensible to the charms of these chants, nor were they the last to come and hear them in large numbers, sometimes 70 and 100. On Feb. 20th, 1839, there were 140 assisting at the evening prayers.

The holy work began for the ladies and little girls of the fort on Wednesday, the 28th, by teaching them their prayers and catechism in French. By persevering in this holy work, many of them soon became able to say the Rosary, a holy practice of devotion in honor of the immaculate Mother of God, which the two missionaries established in Oregon from the beginning. Rev. M. Demers, who made the beads, distributed fifty of them in a short time. The catechism was held in the forenoon. The afternoon was reserved for teaching the prayers and holy truths to the Indian women and children of the village, in order to prepare them for baptism. The difficulty here was great, as they had to learn these prayers in French, and the task could not be completed but by a long and tedious repetition of them for weeks and months. This catechism was frequented by 60 women and girls, and 18 little boys.

The Indians were not neglected; they were gathered twice a day, in the forenoon and in the evening. Rev. M. Demers, who had learned the Chinook jargon in three or four weeks, was their teacher. Later, in January, having translated the *Sign of the Cross*, the *Our Father* and the *Hail Mary*, into that dialect, he taught them to these poor Indians, who were much pleased to learn them. In February, he succeeded in composing some beautiful hymns in the same dialect which the Indians, as well as the men, women and children, chanted in the church with the greatest delight. Thus by patience and constancy in teaching, the mission-

aries were pleased to see that their hard labors were beginning to bear some fruits.

The forenoon catechism lasted generally from 8 to 11:30 o'clock; the afternoon session from 1 to 5, and sometimes 6 o'clock. The interval was interspersed with singing Chinook hymns, teaching catechism, and some relaxation. While Fr. Demers was instructing the Indians, the vicar general taught the Canadians, and gave instructions in French to the boys who were able to read English, so that by such means, some of them were soon able to assist in teaching the prayers and catechism to others. The Gregorian chant, and serving at Mass were not forgotten; and it was after these exercises that the missionaries heard the confessions of those who had no time to come during the day. By all this it may be seen that the two priests were far from being idle.

## SKETCH II.

(PUBLISHED APRIL 13TH 1878.)

### REMARKABLE CONVERSION OF DOCTOR JOHN McLAUGHLIN.

IT is but just to make special mention of the important services which Dr. McLaughlin—though not a Catholic—has rendered to the French Canadians and their families, during the fourteen years he was governor of Fort Vancouver. He it was who read to them the prayers on Sundays. Besides the English school kept for the children of the bourgeois, he had a separate one maintained at his own expense, in which prayers and the catechism were taught in French to the Catholic women and children on Sundays and week days, by his orders. He also encouraged the chant of the hymns in which he was assisted by his wife and daughter, who took much pleasure in this exercise. He visited and examined his school once a week, which already numbered several good scholars, who soon learned to read French and became a great help to the priests. He it was who saved the Catholics of the fort and their children from the dangers of perdition, and who, finding the log church the

Canadians had built, a few miles below Fairfield in 1836, not properly located, ordered it to be removed, and rebuilt on a large prairie, its present beautiful site.

To that excellent man was our holy religion indebted for whatever morality the missionaries found in Vancouver, as well as for the welfare and temporal advantages the settlers of Cowlitz and the Willamette valley enjoyed at that time. At the time the two missionaries arrived Dr. McLaughlin was absent on a visit to Canada and England, but was expected to return in the following September.

The good work of that upright man deserved a reward; he received it by being brought to the true Church in the following manner:—

When he was once on a visit to Fort Nisqually, a book entitled "The End of Controversy," written by Dr. Milver, fell into his hands. He read it with avidity, and was overcome and converted at once. On his return to Fort Vancouver, he made his abjuration and profession of faith at the hands of the vicar general on Nov. 18th, 1842. He made his confession and had his marriage blessed on the same day, and prepared himself for his first communion by fasting during the four weeks of Advent, which he passed on his claim at the "Willamette Falls," now called Oregon City, in having the place surveyed into blocks and lots. Being thus prepared, he made his first communion at Fort Vancouver, at midnight Mass on Christmas, with a large number of the faithful women and servants of the Hudson Bay Co. The little chapel was then full of white people and Indians; it was beautifully decorated and brilliantly illuminated; the *plain chant* was grave, the Christmas hymns, in French and in Chinook jargon, alternately by the two choirs of men and women, was impressive; as well as the holy functions around the altar; in a word, it was captivating and elevating to the minds of the faithful, commemorating the great day of the birth of our Savior. It was on such an occasion that Hon. Peter H. Burnett, being at Vancouver in 1843, and attending high Mass as a mere spectator, at midnight on Christmas, received the first impressions leading to his conversion, as mentioned in the preface of his book entitled "The

Path which led a Protestant Lawyer to the Catholic Church."

From the time of his conversion Dr. John McLaughlin showed himself a true, practical Christian, and a worthy member of the Church, never missing Mass nor vespers on Sundays or holy days, going to communion nearly every month, and preaching by word and example. On going to church each Sunday he was often accompanied by some Protestant friends; one of them inviting him to go and assist at the service of his church, he answered: "No sir, I go to the Church that teaches truth, but not to one that teaches error." He was kind to his children and grand children; his son-in-law following his example.

Dr. McLaughlin was born in the district of Quebec, Can., and died at his residence in Oregon City on Sept. 3rd. 1857, aged 73 years; fortified with all the consolations of the Church, after a lingering illness of two years, which he bore with Christian patience and resignation, about three months before the return of archbishop Blanchet from South America in 1857.

Dr. McLaughlin was the father of the orphans and servants of the H. B. Co.; the father of the French-Canadian colonies of Cowlitz and the Willamette valley; of all the American immigrants, and a great benefactor of the Catholic Church. On hearing of this great man, our holy Father, Pope Gregory XVI. sent him the insignia of the knights of the distinguished order of St. Gregory the great, which archbishop Blanchet delivered to him on his return from Europe in August, 1847.

#### MISSIONARY LABORS AT FORT VANCOUVER.

After the arrival of the priests, the Lord's day had been sanctified by regular public services, consisting of a high Mass with an instruction in the forenoon, and vespers and Sunday school in the afternoon. The chant at Mass and vespers was the Gregorian, for some of the men were already able to sing the Kyrie, Gloria, Sanctus and Agnus Dei, or were soon able to do so. The singing of French hymns by the choirs of men and women, as aforesaid, added not a little to the solemnity of the service. The large building granted for the purpose was

generally full of Catholics, among whom were often seen a number of non-Catholics.

As to the Protestant service on Sunday, which was the Episcopal, it was held in the large hall of the governor's house and read by him. The American ministers who traveled pretty often and were always lodged and politely treated by the governor and other bourgeois, were seldom or never invited to hold the Episcopal service on Sunday. Their singing with their wives in their rooms late in the evenings, on many occasions, was the means of drawing some of the ladies and children to hear them.

Christmas Day, which in 1838 came on Tuesday, and being observed as a general holiday by the Company, the men had a chance to celebrate it. There were two low Masses at midnight in the room of the priests at which some assisted. The high Mass, vespers and instruction took place as usual on Sundays. The music which accompanied the Gregorian chant at Mass, and that of the hymns at vespers in place of the anthems after the psalms, rendered the office of Christmas more solemn than usual; so that all returned home well pleased and contented.

As the Company used to send over the Rocky Mountains in the beginning of March every year an express to carry its papers to Canada, the missionaries availed themselves of the opportunity to send to Quebec the history of their journey from Lachine to Vancouver, with an account of their labors during the journey and since their arrival, an item of which, extending to March 1st 1839, was: baptisms, 309; marriages, 61; burials, 9. Out of the 309 baptisms, 175 were made on the journey and 134 since their arrival. Out of the 174, 122 were made on the east and 53 on the west of the Rocky Mountains. Out of 134, 74 were from the Willamette, 53 from Vancouver, and 7 from Cowlitz. Of the 61 marriages, 25 were from the Willamette, 24 from Vancouver, and 12 from the east of the Rocky Mountains.

#### FIRST VISIT TO COWLITZ MISSION.

According to an agreement made between the bishop of Juliopolis and Sir George Simp-

son, governor of the Hudson Bay Co., the principal station of the Catholic missionaries was to be at the settlement on the Cowlitz river, because it was not, like the Willamette settlement, on grounds whose ownership was disputed by Great Britain and the United States. To the end, therefore, to show his willingness to carry out that agreement, and order the building necessary for a residence, the vicar general accompanied by Augustine Rochon, a servant brought from Canada, left Vancouver on Wednesday afternoon, December 12th, 1838, in a canoe paddled by four Indians, and reached the Cowlitz settlement on Sunday, the 16th, at 10 a. m. The first Mass ever celebrated at that place was said on that day, and another one on Monday in the house of Mr. Simon Plamondon, before the settlers and their families, who were much pleased to learn that the priests were to reside among them. Having visited the place and chosen for the mission a piece of land of clear prairie of 640 acres, strewed only with rare borders of timber, he left his servant there to square the timber for a house and barn, and to make rails for fences.

The Cowlitz settlement has been five years in existence. It is on the west side of the river, in a prairie six miles long and two miles wide, bounded on the east by the river, on the west by a large quantity of timber. It is a very fine location for a colony. Its soil is rich and fertile; grass, fishing and game are in abundance. The situation is beautiful; in the north west appears Mount Rainier, and Mount St. Helen on the east, whose high peak is always covered with snow. The Hudson Bay Co. has a farm there on which a large number of men are employed in farming on a large scale. The young colony was then composed of only four Canadian farmers, whom Dr. McLaughlin had discharged from further long services. The Cowlitz river runs from north to south and empties into the Columbia; it is very tortuous and full of snags, which renders its navigation difficult and dangerous, especially for small crafts, and by reason of its numerous rapids of dangerous ascent.

Having made seven baptisms, given to the men the necessary advices, and recommended Mr. Fagnant, one of the farmers, who was able



to read, to teach the prayers and catechism to the women and children, the vicar general left on Tuesday morning the 18th, and reached Vancouver on Thursday the 20th, at 4:30 p. m. Governor Douglas had the politeness to go and meet him on the shore with Father Demers, on his arrival. On his way up and down he visited some Indian lodges to announce to them the arrival of the *Blackgowns* who comes to speak of the Great Spirit and make them good.

#### FIRST MISSION TO THE WILLAMETTE VALLEY.

This mission lasted about 30 days; from January 5th 1839 to February 4th. This valley takes its name from the river which flows through it from south to north. It is a continuance of large and level prairies strewed with timber which is found specially along the banks of the streams. The east shore of it may well be called the granary of Oregon, the western shore being generally mountainous. The settlement of this valley began as follows: There remained in the country three French Canadians, remnants of the old expedition of Hunt and Astor, viz: Stephen Lucier, one of the former, and Joseph Gervais and Louis Labonté of the latter. S. Lucier being tired of leading a wandering life began in 1829 to cultivate the land near Fort Vancouver, and getting dissatisfied with his first choice, he left it in 1830, and, removing to the Willamette valley, settled a few miles above Champoege, then, called by the Canadians *Campement de Sable*. Following his example the two others, J. Gervais and L. Labonté followed him in 1831 and settled some distance south, one on the right and the other on the left side of the river. Some old servants of the Hudson Bay Co., being discharged from further services, went over to them and increased their number. The good and generous Dr. McLaughlin encouraged the colony and helped it with all his power. It continued to grow up every year, and its settlers began to feel the necessity of having some priests to reconcile them to God and also to instruct their wives and children. The nearest bishop they could apply to was at Red River. They sent him a petition in 1834, asking for priests. Their request was without success, so they renewed their petition in 1835, and

this time it seemed they were to be heard, for the bishop of Juliopolis obtained, in 1836, a passage for two priests in the canoes of 1837 to Oregon. But in the interval of the appointment of the missionaries, other reflections superseded the first; and on remarks being made that, as there were in that country Anglican, Methodist and Presbyterian ministers, the difference of teachings might create dissensions among the Indians; for this reason, and perhaps to give them time to proselyte, the grant of passage was withdrawn. But having made new efforts the bishop obtained the claimed passage in the canoes of 1838, hence their arrival and their labors at Vancouver.

### SKETCH XI.

(PUBLISHED APRIL 25TH 1878.)

THE Catholics of the Willamette valley were very anxious to see among them at least one of the priests they had so earnestly asked for. On the day appointed for going, two large canoes from the valley, conducted by two of the most respected citizens of the colony, Mr. Stephen Lucier and Mr. Peter Béléque, were ready at Vancouver for departure. The vicar general, leaving to Father Demers the charge of continuing the mission of Vancouver, started on Thursday, Jan. 3rd, at three p. m.

#### THE WILLAMETTE FALL,

a beautiful fall of 30 feet, across the river, which requires a portage of canoes and baggage for a quarter of a mile, was passed early on Friday; and on Saturday at 10 a. m. the *campement de Sable*, (Champoege) was reached. The four miles from thence to the log church (for there was a church already) were made on horseback. And as Mr. Lucier and Mr. Béléque were neighbors, and on his way, the vicar general stopped and visited their families, who were so glad to be the first to see the priest and see him in his true ecclesiastical *Robe* or *Soutane*, which the two missionaries continued to wear in traveling, at home, and in the town of Oregon City until 1849.

That log church was built in 1886, as soon as they had any hopes of having priests. It was a building 70 feet by 30, built on a prairie on the eastern side of the river, on the road to Champoege. The vicar general took possession of a part of the church, at the back of the altar, measuring 12 by 30, which being afterwards divided by an alley of 6 feet, gave sufficient accommodation for two bed rooms on one side and a kitchen and dining room on the other. Later on, in order to make room for some orphans, the alley became the kitchen.

The afternoon of that day was spent in receiving visits, as all, especially the women and the half-breed children were very anxious to see the priest so long announced and expected. That day was indeed a day of joy and tender emotions to all.

The following day, January 6th, being Sunday and the Epiphany of our Lord the church was blessed under the patronage of the great apostle St. Paul, after which was celebrated the first Mass ever said in the valley, in the presence of all the Canadians, their wives and children. It was surely a great day for them all; for the Canadians who had not seen a priest nor heard a Mass for 10, 20, 30, and some for nearly 40 years; and for their wives who were at last beholding one of those priests their husbands had so long ago spoken to them about. Sweet and touching indeed were the sentiments these Canadians experienced on seeing themselves at the foot of an altar, of the cross, and before the face of a priest. These poor people were overjoyed, and the women were amazed in beholding the priest at the altar in sacerdotal vestments and prayer. The holy Sacrifice of the immaculate Lamb of God was offered; the pastoral letter of the bishop who had heard their voice and sent them priests was read; the commandments of God and of the Church were published, as well as the rules to be observed during the mission; and all terminated with reflections and advices which were very touching on both sides. All went home happy and willing to obey the Church, even in regard to separation from their wives until their unions would be blessed. And so great was their desire to have their wives and children instructed, and to lose nothing of the in-

structions given, that they brought them from home to live in tents around the church. The men would not do less; those living the nearest came every day to hear Mass and passed the whole day at the church, returning home in time to attend to their business and prevent the wasting of their crops by their hired and slave Indians. Those who lived farthest away remained several days before returning home, sleeping in the large hall not yet divided by an alley. And let no one suppose that in that season the people had to suffer from the inclemency of the weather; not at all; for the weather was so extraordinary fine and mild, and so similar to the month of May in Canada, as to make the good Canadians say: "The good God has pity on us; it is for us that He has sent this fine weather."

The exercises commenced every day by the celebration of Mass with an instruction, after which followed the recitation of prayers in French, the explanation of the Apostles' creed and the most important truths of religion, intermixed with singing of hymns, from Mass till 12 a. m., and from 1 to 4 p. m. And as the women did not all understand French, and there were among them a variety of tongues, some being of the Chinook, others of the Colville and Flathead tribes, the difficulty was overcome by using different interpreters to convey to them the words of the priest. At dusk took place the evening prayers, the reading of pious books and singing of French hymns; after which some boys were taught to read in French and serve at Mass. There was at that time in the valley a young man, 25 years of age, born in Havre de Grace, France, called Peter Stanislaus Jacquet. He left the sea which he entered at the age of 11. That young man became useful by knowing how to read and teaching the prayers, while the priest was hearing the confessions of the men, who had to come more than once, and those of the little boys and girls, to accustom them to the holy practice. The men had also to be examined and re-affirmed in their prayers, but they generally were found to have retained them in a surprising manner.

The instructions and teaching of prayers lasted three weeks. The fruits of the mission

were consoling; for many of the Indian women and a number of grown up boys and girls, and young children had learned to make the sign of the cross, the offering of the heart to God, the Lord's prayer, the Hail Mary, the Apostles' Creed and some of the Acts; 25 Indian women were baptized in excellent dispositions, and their unions with their husbands blessed by the Church; 47 other baptisms of children were made, to which, if we add those two of an old Indian man and of a young Indian girl, both sick, who soon died, and were the first to be buried in the new cemetery, we will have 74 baptisms and 25 marriages; the 26th couple, being a Canadian, married in the valley by Rev. D. Leslie, without the certificate of the death of his wife he had left in Canada, the vicar general could not bless their union, but ordered and obtained a separation, until such time as her death would be ascertained.

Besides the altar fixed in due time, the vicar general had a communion rail made to separate the sanctuary from the nave; a cross fixed on the gable of the church; an acre of ground chosen, fenced and blessed for a graveyard, with a high cross in the centre; small wooden crosses were also blessed for each house. The six first verses of hymns which had been learned, and were daily sung at Mass with some taste and delight by the men, women and children, were earnestly recommended to be sung at home. The two missionaries saw with great pleasure their advice put in practice. In fine, taking the fourth and last week of his mission to rest a little, the vicar general went and took possession of a tract of ground of 640 acres for the mission, and went around the whole establishment to visit the settlers, who received him with the greatest demonstrations of joy and thanks to God for the consolations of religion they had received. Their joy, nevertheless, was greatly lessened in not being allowed to keep among themselves, at least, one of those they had called for. But they expected that this would not last long, and that their good father, Dr. McLaughlin, would obtain a change. Having given them five Sundays, the vicar general started on Monday, Feb. 5th and reached Vancouver on Tuesday, where he remained at work till March 14th.

### THE TRUE NAME OF OUR RIVER.

It is fit to explain here the name of our river is called *Wallamette*, rather than *Wallamet* or *Willamette*, as many call it now. The reason is obvious: it is because *Wallamette* is the true Indian name, whereas *Wallamet* and *Willamette* are but corrupted and fabricated ones of modern date. Proofs are not wanting to show that from 1812 to 1842, the principal persons in the country, either American of Astor and Hunt's expedition, or British, or Scotchmen, or French Canadians of the North West and Hudson Bay Companies, always spelled the name with an "a" in the first syllable, and a "tte" in the last one, thus: *Wallamette*. The syllable "mette" not to be pronounced "met" as in the French word *bouquet*; but as "mette" in the word *gazette*. It was thus spelled by the gentlemen of the H. B. Co., Dr. John McLaughlin, James Douglas and Peter Ogden, when the Methodist, Presbyterian ministers, Catholic missionaries and many other American citizens arrived here in 1834, '36, '38 and '40. Hence the numerous disciples, who adopting the name of our river as spelled by them, made a faithful use of it before 1840, and long after 1842, and even as far down as 1848; and one even to 1859, because convinced of its being the genuine name; and all that, notwithstanding the strong prevailing use of the spurious one of *Willamette*. Witness the following instances:—

Rev. Jason Lee, who arrived in the country in 1834, signs, in 1844, with Dr. McLaughlin and others, a document in which the word is spelled *Wallamette*. David Leslie, W. H. Wilson and George Gay, who came here in 1837, Sidney Smith in 1839, and A. F. Waller and L. H. Judson in 1840, say they are living in the valley called *Wallamette*. Young and Carmichael, addressing the Oregon temperance society, date their letter from *Wallamette*, Jan. 3, 1837. Rev. G. Hines who came here in 1840, in his history of Oregon, in 1859, on all occasions calls our river by the name of *Wallamette*. Dr. E. White, who arrived here in 1836, when writing as sub-agent of Indian affairs to the secretary of war in 1848, always dates his letters from the *Wall-*

amette valley. Josiah L. Parrish and A. F. Waller, who arrived here in 1840, as Metaphysical ministers, affirm that the name is an Indian one, to be spelled with an "a" in the first syllable.

The Catholic missionaries on their arrival at Vancouver in 1838, received also the name with its orthography from the same gentlemen, and always used it in their correspondences at home and abroad, from 1839 to 1848, dating their letters from, or addressing them to "St. Paul of Wallamette." So did the Sisters of Notre Dame, Belgium, from 1844 to 1853. The gentlemen of the Hudson Bay Co. did likewise in all their transactions and writings; thus, their bills of supplies to the Catholic mission, from 1839 to 1847 were always headed: "Catholic Mission of Wallamette, or Wallamette falls." Rev. Mr. Beaver, who was chaplain at Vancouver, from 1836 to 1838, having returned to England, in a certain deposition made in London in 1849, calls our river by the name he had learned during his stay at Vancouver, Wallamette.

## SKETCH XII.

(PUBLISHED MAY 2ND 1878.)

### FIRST MISSION TO COWLITZ IN 1839.

THE first mission to Cowlitz was begun by the vicar general on March 17th, 1839, and continued until the 1st of May following. Arriving at the settlement on the evening of March 16th, the vicar general was accommodated by Mr. Simon Plamondon with a room for his own use, and also an apartment 18 by 25 feet to be used as a chapel. Besides the four farmers and their families forming the colony, there was a large number of servants employed on the farms of the H. B. Co., some of them having wives. The mission commenced on Passion Sunday with the holy sacrifice of the Mass, the publication of the law of God and the precepts of the Church—on which an instruction was given. Mass was celebrated every day at 6 a. m., during which an instruction was given. The rest of the day was de-

voted to teaching the catechism and hymns to the women and children in French. In the evening all assembled in the chapel where evening prayers, an instruction, and singing of hymns preceded the hearing of confessions, which continued long into the night. The Indians were instructed at stated intervals every day. The ceremony of holy week made a deep impression on all who attended, and the mission was fruitful in good results.

The news of the arrival of the missionary at Cowlitz caused numerous delegations of Indians to come from remote distances in order to hear and see the blackgown. Among these delegations was one led by chief *Tla-lakum*, whose tribe inhabited Whidby Island, Puget Sound, 150 miles from the Cowlitz mission. After a journey of two days in canoes to Fort Nisqually, and an arduous march of three days on foot, across streams and rivers, and by an exceedingly rough trail, they reached Cowlitz with bleeding feet, famished and broken down. Their object was to see the blackgown and hear him speak of the Great Spirit. As soon as they were refreshed the missionary began to speak to them of God, of the Incarnation and Redemption. But the great difficulty was to give them an idea of religion so plain and simple as to command their attention, and which they could retain in their minds and carry back with them to their tribe. In looking for a plan the vicar general imagined that by representing on a square stick, the forty centuries before Christ by 40 marks; the thirty-three years of our Lord by 33 points, followed by a cross; and the eighteen centuries and thirty-nine years since, by 18 marks and 39 points, would pretty well answer his purpose, in giving him a chance to show the beginning of the world, the creation, the fall of angels, of Adam; the promise of a Savior, the time of His birth, and His death upon the cross, as well as the mission of the apostles. The plan was a great success. After eight days explanation, the chief and his companions became masters of the subject; and, having learned to make the sign of the cross and to sing one or two hymns in the Chinook jargon, they started for home well satisfied, with a square rule thus marked, which they called *Sahale stick*, (Stick



from above.) That plan was afterwards changed from a rule to a large chart containing the great epochs of the world, such as the Deluge, the Tower of Babel, the ten commandments of God, the twelve apostles, the seven sacraments and precepts of the Church; these being very useful to enable the missionary to teach the Indians and whites. It was called "The Catholic Ladder."

The fruits of this long mission were very consoling. The women, grown up boys and girls had learned their prayers in part, and some of the catechism; and the younger children, some part of their prayers. The first verse of several hymns, in French and Chinook, had been learned and were sung alternately by the two choirs of men, women and children, after the chant of the other verses by a solo. By that means the offices on Sunday, at Mass and Vespers, were rendered pretty solemn and attractive. The number of baptisms were 27, of which 20 were Indian children, and 7 were adult women; thus in adding the 7 made on December last, we have 34 baptisms made in Cowlitz, 7 marriages blessed, and a large number of Easter communions.

The winter season of 1838-9 had been so exceptionally beautiful as to allow the farmers to plow and sow without interruption. On the 5th day of April the prairies were blooming with wild flowers and strawberries. On the 7th the grass was six inches high. Augustine Rochon, the servant of the mission, brought from Canada, had in no way remained idle; he had made 6,000 fence rails, squared the timbers for a house and barn, which were to be hauled on the mission land as soon as he could get a yoke of oxen. The settlers of Cowlitz and their families were extremely pleased to have the visit of Rev. M. Demers during the mission of the vicar general there. This visit was due to the following circumstances:

#### FIRST MISSION AT FORT NISQUALLY.

About the 8th of April 1839, Rev. D. Leslie, a Methodist minister, arrived at Cowlitz on his way to Nisqually, where he intended to establish a mission among the Indians. This information at once prompted the vicar general to despatch an Indian express to Fr. Demers

at Vancouver, asking him to proceed at once to Nisqually in order to plant the true seed in the hearts of the Indians there. Fr. Demers left immediately and reached his destination in six days, during which he was drenched with a cold and continuous rain. He arrived on April 21st, and was welcomed with great politeness by Mr. Kitson, the commander of the fort; a house was appropriated for the purpose of a chapel, and he at once entered upon the object of his arduous journey. The Indians flocked from all sides to see the great chief of the French and receive his instructions. An unforeseen incident, however, came near preventing the mission begun under such favorable auspices. The commandant was unwilling to allow a vast crowd of Indians to enter the fort, and ordered them to stay outside of the palisades. One of the Indians, bolder than the rest, dared to force an entry and was pushed back rather roughly by Mr. Kitson, hence the beginning of a riot, which might have become fatal, if the appearance of the missionary had not appeased that untamed multitude. Who shall not here admire the holy influence of religion in the person of an humble priest over an enraged multitude of Indians, on his simple appearance among them? Such is the influence of religion!

Father Demers was then obliged to go out of the fort to teach the Indians, who, during the whole time of the mission, gave him evidence of their most perfect docility to his advice. The first Mass was celebrated April 22nd, in the presence of the commander and other persons of the fort. Among the crowd there were counted Indians of 22 different nations. All the days of the man of God were devoted to his dear neophytes. To celebrate the divine offices, teach the Christian prayers, administer baptism to children, explain to the Indians the dogmatic and moral truths of religion, to hear the confessions of the Canadians; such were the occupations which absorbed the days and part of the nights of the priest during the ten days the mission lasted.

Monday, the 29th of April, was to the servant of God a day well calculated to indemnify him plentifully for his long and painful journeys and missionary labors; for on that day,

Mrs. Kitson the wife of the commander, after having followed the instructions with much attention, and practiced with fervor the exercises of piety prescribed to her, had the happiness to open her eyes to the light, and receive the gift of faith and the grace of baptism. The following day, the 30th, being the day fixed for his departure, was a day of mourning for the poor Indians of Nisqually. Men and women flocked around him to entreat him to remain among them and to show him the deep sorrow which his too untimely parting caused them. They went so far as to promise him perfect docility to his advice, and that, if polygamy was an evil in the eyes of the Great Spirit, they would forthwith conform themselves to his will. Deeply touched by these admirable effects of the grace of God, Father Demers encouraged them to perseverance, and consoled them the best he could for having to leave them, giving them to understand that he parted with them to obey God who was calling him elsewhere, where sheep were to be brought to the fold; and that he would soon return to them and prepare them for baptism. After having given orders to build a chapel, and said Mass outside of the fort, he parted with them, April 30th, blessing the Lord for the success of his mission among the whites and Indians, and reached Cowlitz on Wednesday, May 1st, with the conviction that his mission at Nisqually had left a very feeble chance for a Methodist mission there. Bro. Wilson, whom minister Leslie had left orders with to build a house, on a certain piece of land, must have been despondent at being witness to all he had seen.

The fruits of this unexpected mission were 13 baptisms, 2 of which were adult women, the rest being children, and 2 marriages. This mission was made so short because Father Demers was bound to be at Vancouver to meet there the brigades of North and South, and prepare himself for his mission to the upper Columbia. The vicar general having completed his mission at Cowlitz and given his orders for the building of the priest's house, prepared to start for Vancouver.

## SERMON XIII.

(PUBLISHED MAY 9TH 1878.)

### SECOND MISSION IN THE WILLAMETTE VALLEY.

THE two missionaries left Cowlitz, Thursday, May 2nd, 1839, for Fort Vancouver, Father Demers desiring to visit the Catholic settlement at St. Paul's, which latter place the two missionaries reached in safety by means of a canoe propelled by the stalwart arms of four Indians. Father Demers at once started on horseback to visit all the settlers, but was obliged to relinquish his journey and return again to Vancouver, in consequence of a violent cold which he caught on his former journey to Nisqually. Whilst there he had the pleasure of receiving two large cases filled with goods intended for the mission, which had been forwarded from Canada, and which were greatly needed. Among the gifts was a beautiful folio edition of the Bible, presented by Rev. Anthony Parent, of the Quebec Seminary, and which was greatly admired by all who saw it.

On arriving at St. Paul the vicar general learned with much surprise that his first mission at St. Paul had caused quite a commotion among the Methodist preachers, who had a missionary station about 12 miles south of the Catholic settlement. The cause of this excitement arose from the fact that the vicar general had re-baptized and re-married a number of persons who were officiated over by the Methodist ministers; a number of Catholics withdrew also from the temperance society and prayer meetings of the Methodist brethren. These acts aroused all the ire of the ministers who deeming themselves and their office ignored, determined to be revenged; but before doing so they endeavored to make proselytes among the Catholics through means of Rev. Daniel Lee's preaching and praying in some of their houses. Rev. David Leslie next got up a revival, but it was barren in any fruits. As a dernier resort a complaint was made to governor Douglas relative to the influence which the Catholic missionaries were using in order to keep the lambs of the flock out of the clutches of the Wesleyan wolves. The governor, how-

ever told his informant very curtly that "it was none of his business." Thus, finding themselves foiled at every point, the preachers had recourse to their usual weapon of slander and falsehood. A copy of an infamous publication entitled *Maria Monk*, was circulated among the community; this work pretended to give "awful disclosures" concerning confession and convent life, and was filled with stale slanders and exploded inventions. The circulation of this obscene book caused considerable feeling among the Catholics, and the vicar general found on his return an excited community where all was peace at his former visit.

The vicar general's attention was at once directed towards allaying the excitement by a simple explanation of the vicious causes which led the Methodist ministers to cast such a fire-brand among a peaceable and happy community. He proved the work to be a tissue of falsehoods and calumnies which had been refuted over the signatures of some of the most respectable Protestants of Montreal where the scene of its shameless relations was laid. The Canadian settlers naturally became indignant at the vile artifice, hypocrisy and ingratitude of the Methodist ministers whose lives they had been the means of saving but a short month before. It appears that an Indian had stolen some wheat, and being discovered he was severely beaten at the Methodist mission; his tribe threatened to massacre the people at the mission, which so alarmed Rev. David Leslie that he hastened at once to the Canadians begging them to use their influence with the Indians to save them, which the Canadians did most effectually. Finally, the Methodists discovering that their efforts to malign their Catholic neighbors were recoiling upon their own heads, they quietly withdrew the vile book which had caused so much trouble and learned afterwards to live in amity with their neighbors.

The second mission given at St. Paul's, by the vicar general lasted thirty days, and was attended with great zeal by the surrounding settlers, their wives and children. The *Catholic Ladder* was found very useful in imparting instruction, as many of the neophytes did not understand French sufficiently to be instructed in that language. It was also exposed

in the church on Sundays and fully explained to the congregation who listened with the most respectful attention.

During the mission the vicar general had the consolation of receiving into the fold of Christ Mr. Montour, a former clerk of the Hudson Bay Co., together with his wife and children. This gentleman proved a most zealous convert, assisting with the greatest devotion at all the offices of the church on Sundays and week days. On the Sunday within the octave of Corpus Christi all the congregation united in a grand procession in honor of the Blessed Sacrament; repositories were erected, and an avenue of trees planted through which the large multitude passed in regular order. Thus, this mission produced great spiritual results, and the vicar general left for Vancouver on the 7th of June, well pleased with the earnest piety of St. Paul's congregation.

## SECTION XIV.

(PUBLISHED MAY 16TH 1878.)

### BRIGADE OF THE NORTH. MISSION OF FATHER DEMERS TO FORT COLVILLE IN 1839.

THE Hudson Bay Co's brigade of the North which was styled "*des porteurs*" in consequence of the men being obliged to pack the baggage on their backs for want of horses, arrived at Vancouver June 6th, 1839, and started June 22nd on its return. It consisted of a flotilla of nine barges manned by fifty-seven men under the command of chief factors Ogden and Black. A passage was offered to one of the missionaries with this brigade as far as Walla Walla, and as the Indians at Fort Colville had been told by the missionaries that one of them would return again for the purpose of instructing them in the faith, Father Demers was selected for that duty, leaving to the vicar general the vast missionary field already open along the waters of the Columbia, the Willamette, and Puget Sound.

Arriving at Walla Walla Father Demers procured a guide expecting to make the trip to Colville in six days; in this, however, he was

doomed to disappointment as his guide proved treacherous and left him alone before half the journey was accomplished, which necessitated him to send back for another guide, and thus fourteen days were consumed on the journey. After this delay and having surmounted many difficulties, Father Demers arrived at Fort Colville, where he entered at once on a mission which lasted for 33 days and resulted very beneficially to the employees of the H. B. Co., as well as to the numerous Indians gathered around the fort. On his return trip he also gave an 8 day mission at Okanagan and spent two weeks at Walla Walla, to the great joy of the assembled Indians and the few whites employed around the fort.

#### THE BRIGADE OF THE SOUTH.

The brigade was composed of a large number of servants, trappers of the H. B. Co., returning from California with horses laden with furs. It arrived at Vancouver, June 15th, and was to return in 8 weeks, with horses packed with provisions and goods for the trade of the following year. Several of the servants had wives and children to be baptized, instructed and married. The task became onerous on the vicar general, as this was in addition to the ordinary duty of teaching the ladies and children of the fort and others. He undertook it heartily, saying Mass early and dividing his time between them all. There were made 44 baptisms, of which 13 were adults, and the same number of marriages, amongst which were those of Mr. Michael Laframboise, the conductor of the brigade, and Mr. Joseph McLoughlin, son of Dr. McLoughlin. The brigade left July 13th, having to camp between 50 and 60 times, making 4 leagues a day, before reaching their trapping places. In Southern Oregon it had to pass through a very warlike, wicked and treacherous race of Indians, waiting in ambuscade for the purpose of robbing and killing animals and men, on all occasions. Hence the name of *Les Uoquins* (the Rogues) given to them, and *La Rivière aux Coquins* (the Rogue river) given to the country by the men of the brigade.

#### SECOND MISSION TO COWLITZ.

After attending to the spiritual wants of the brigade of the North and South, the place to be visited next was the Cowlitz settlement. The vicar general reached that place on July 20; and as he had learned that a building had been erected on the mission land, he directed his steps there, and took possession of a little 30 by 20 log house in which he celebrated Mass the following day. It was roofed, and had an addition for a kitchen at one end, but was without floor, doors or windows. It took some time before this could be done, or the joints of the logs could be filled with mud, as the farmers were busy at their harvest. He found there also a barn 60 by 30 raised, roofed and ceiled, ready to receive the crop of 6 bushels of wheat and 9 bushels of peas, sown last spring. A. Rochon, the mission's servant had fenced in 24 acres of land and ploughed 15 others, to be sown next fall; so that the missionary of that place was assured of his daily bread.

The log house was used as a chapel, under the patronage of St. Francis Xavier, and a lodging for the priest till 1842. The priest, having his modest bed on the Gospel side of the sanctuary, was more fortunate than the young Samuel, who had his own in the vestibule, away from the sanctuary. The daily teaching of the women and children began as soon as the harvest was over. The *Catholic Ladder* was used here, for the first time, with great profit to all, on the week-days and on Sundays. A. Rochon, the mission's servant, had run a great danger, some time after the departure of the vicar general, in the beginning of May. He had bought a horse from an Indian and paid the price agreed upon; the Indian, displeased with his bargain, came back to have the horse again, which Rochon refused; hence a strife, in which he was stabbed by the Indian. Fortunately, there was present a half-breed who, seizing the stick which Rochon had thrown to the ground in order to have free use of his hands, soon made the Indian run away. This mission lasted 40 days.



## SECTION IV.

(PUBLISHED MAY 23RD 1878.)

## SECOND MISSION TO NISQUALLY.

THE first mission to Nisqually was made by Father Demers, who celebrated the first Mass in the fort on April 22, the day after he arrived. His visit at such a time was forced upon him by the establishment of a Methodist mission there for the Indians. His mission was a success; and, it now being the time to go and consolidate the good already done there, the vicar general left Cowlitz, reached Fort Nisqually on August 30, 1839, and began his mission of 12 days. The fort contained five families, including that of Mr. Kitson, the commander and his servants, numbering in all 36 souls. The men attended Mass at 5 a. m., and had other exercises in the evening; their commander giving them the example though not a Catholic.

The forenoon was devoted to the women and children of the fort, teaching them their prayers and explaining the catechism with the aid of the *Catholic Ladder*. Some of the women being able to speak only Nisqually, Chinook jargon, and Flathead, Mr. Kitson, who understood those languages, besides French and English, was very useful as an interpreter. Some of the women on the outside were allowed to assist at the exercises, and at the end of the mission the women and children were able to answer many questions on God, the Holy Trinity, the Incarnation and Redemption; all had learned to sing the first verses of five French hymns, and two in Chinook.

The afternoon was devoted to the teaching of the Indians, who were few in the beginning, but continued to arrive in canoes every day, until they numbered at least 300. Twice was the vicar general obliged to allow a number of men and women to come and have the satisfaction of shaking hands, the mothers brought their children on their backs for the same purpose. Among other chiefs was Tsalalakum, one of the 12 who traveled from Whidby Island to Cowlitz, in April last, in order to see the *Black-gown*. Instructions out of the fort were given,

first in a large tent and afterwards in the open air, under the shade of a tree. All were looking at a large *Catholic Ladder*, hung up on a pole, the points being shown with a long stick. Among the remarks made by some of the chiefs was that of Tsalalakum: "That man N. had more children than the first man Adam." It was a beautiful sight in the evening to look from the inside gallery of the fort on the Indian camp with its numerous bright fires, and to listen to the harangues of the chiefs on the subject which had been explained to them, and the duty of their listening to the great chief of the French. Some of them soon learned to make the sign of the cross in Chinook jargon, and to sing the first verses of two hymns in the same dialect. Two Indian children only received baptism, because the parents were afraid of that *medicine*. There were 6 baptisms, and two marriages were made. Mass was celebrated on the last Sunday outside of the fort, in a repository made of matting, to give the Indians an opportunity of witnessing the great ceremony; the men sitting on their mats in a semi-circle in front of the altar, and the women behind them. At Mass as well as at vespers, the two choirs of men and women made the air resound with the chant of their hymns. And so amazed were the Indians, that after the service was over, they remained a long time before leaving their places. Poor Bro. Wilson who, from a sailor boy had become a preacher, was looking at this Catholic demonstration of the Indians, with no small astonishment.

## SHORT REUNION OF THE TWO MISSIONARIES.

## OBJECTION RAISED TO THE RESIDENCE AT THE WILLAMETTE. PARTING OF THE MISSIONARIES FOR WINTER QUARTERS.

The vicar general left Nisqually on Thursday and reached Cowlitz on Saturday, Sept. 14, blessed and planted a high cross and leaving this place four days later, arrived at Vancouver on the 20th, where he was joined, on Oct. 1st, by Father Demers, returning from his mission of 3 months and 10 days to the upper Columbia. The result of his mission,

as to baptisms, was as follows: at Colville 37; of whites 12, of Indians 25: at Okanagan 19; of whites 4, of Indians 15: at Walla Walla 5; of whites 2, of Indians 3: on the way 12 Indians were baptized, making the number of baptisms 73—18 whites, and 55 Indians. The joy of their reunion was increased by the good news that governor Douglas had communicated to the vicar general on his arrival there, and which, on request, he later gave in writing, viz:—

Fort Vancouver, Oct. 9th, 1839.

My dear Sir: I am directed to inform you that the governor and committee have no further objection to the establishment of a Roman Catholic mission in the Willamette; and you are therefore at liberty to take any means you may consider necessary towards the promotion of that object. I remain, my dear Sir, Yours very truly,

JAMES DOUGLAS.

Very Rev. F. N. Blanchet, V. G.

It was on the representations the good Dr. McLoughlin had made, on his late journey to London, that the objections to a residence were raised. On hearing this fact, the two missionaries began to prepare themselves for departure. And being ready to start on Thursday Oct. 10th, they bade adieu to their endeared congregation, to the ladies and gentlemen of the fort, and to governor Douglas, tendering him their warmest thanks for the generous hospitality they had received; and, starting in different canoes, they went down the river and landed at the mouth of the Willamette, where they had supper together, after which they parted for their winter quarters; Father Demers for the Cowlitz, and the vicar general for the Willamette mission, which he reached early on Saturday, while his dear *confrère* reached his mission but on Sunday, owing to the heavy load in his canoe, and the many dangerous rapids on the river. On the day after his arrival he blessed the bell he had brought with him, which weighed 50 lbs, had it set up 40 feet from the ground, and began to ring the *Angelus* three times a day. The vicar general who had also brought one which weighed 80 lbs, had it blessed two days before Christmas, and began to ring the *Angelus* three times a day, in honor of the Incarnation, and glory of Mary immaculate.

The hall of 30 by 12 feet, separated from the altar by a partition, needed the loose floor to be fixed, the ceiling and some partitions had to be made; a man undertook the job, which he performed in three weeks. Dr. John McLoughlin had arrived at Vancouver from Europe, by the express boat, on Oct. 18. His visit to the Willamette settlement was warmly greeted by all as a father. Great was the joy of the people of the two missions, in having a priest to remain with each of them. Great also was the joy of all in having a high midnight Mass, at Christmas, in both churches, which were full to completion. This closes the labors of the missionaries in 1839.

## SECTION XVI.

(PUBLISHED MAY 30TH 1878.)

### SKETCH OF THE COWLITZ MISSION, BY REV. M. DEMERS.

Cowlitz, Feb. 5, 1840.

To Rev. F. C. Cazeault, Secretary, Quebec.

My dear Sir: Having returned on the 1st of October from a mission I had given during the summer, in the upper part of the Columbia, I could not have the pleasure of staying very long with the vicar general. I had to leave him on the 10th of the same month to take charge of the mission on the Cowlitz river, which Rev. Blanchet had left in order to be at Vancouver during the month of September. This separation did not take place without sorrow as we were leaving each other not to meet again for four months; but was imposed upon us by need and duty. In effect, the permission of settling permanently in the Willamette had been granted to the great advantage of its daily increasing Catholic population. The Cowlitz mission had not to be neglected either, and it was assigned to me. Having left Vancouver both on Thursday, October 10th, we took supper together at the mouth of the Willamette, after which each one went his way in order to be in his respective place on the following Sunday, which I could not do, notwithstanding all the efforts of the men and the active part I took in the labor. I had with me a half-breed named J. B. Boucher and three Indians; my canoe was large and contained a large quantity of luggage, among which was a bell weighing 50 pounds. I was therefore deprived of the

happiness of celebrating Mass, and my people of hearing it. As soon as they heard I was coming, all flocked to meet me. They welcomed me and carried my baggage to my residence. After my installation I went with my people to pay tribute to a cross erected near by.

The following day, Oct. 14th, a frame was erected, the bell was blessed and placed in position, 40 feet above the ground. I considered it an honor to ring the first Angel myself. A consecrated bell was heard for the first time in the valley of the Cowlitz as well as in the whole extent of this vast country. Imagine a log house 30 by 20 feet, having a roof like a wolf's head, no ceiling, and a floor levelled with an axe, and you will have an idea of the place where I spent the winter. It was also my chapel. They have decided on building another house and had even dressed the lumber during the preceding winter, but instead of that they determined to erect, with the same kind of lumber, a chapel 60 feet long, and to leave the same house to the priest until he could get a better one. The Cowlitz mission has still but eight families, including those of the H. B. Co., altogether 48 persons, exclusive of a few Indians who lived with the French, and a greater or smaller number of employees according to the need. Three days in the week were set apart for the instruction of the Canadians' wives and children; the three others were given to the Indians and to the study of the Cowlitz language which is very difficult for a beginner.

The young men and the Indians who live with the French, being unable, on account of their work, to attend during the day, I was obliged to give them part of the nights. For 1½ or 2 hours I was kept busy teaching them their prayers, reading the answers at Mass and the way to serve it, also the Plain Chant.

At midnight Mass, on the festival of Christmas, they were able, by the means of repeated exercises, to honor the birth of our Savior, by uniting their voices to those of the angels in the *Gloria in excelsis*. Soon after this they could also help the priest in singing the *Credo*. The young men of this mission, as well as all the half-breeds in general, who were instructed at Fort Vancouver, owe to the kind dispositions and devoted cares of Dr. John McLaughlin the knowledge they have of the letter of their catechism before the coming of the missionaries; a benefit which is surely not the least amongst those the Canadians received at his hands, and for which they owe him an eternal gratitude.

Experience has taught us not to rely too much on the first demonstrations of the Indians nor on the first dispositions they manifest. Those of the Cowlitz promised better success.

Everywhere we meet the same obstacles which always retard the conversion of the Indians, namely: polygamy, their adherence to the customs of their ancestors and, still more, to *tamanwas*, the name given to the medicines they prepare for the sick. This *tamanwas* is generally transmitted in families, and even women can pretend to the honor of making it. If any one is sick they call in the medicine-man. No danger of their asking him what he wants for his trouble; they would be afraid of insulting him. Whatever he asks is given him without the least objection; otherwise they may fear everything from that doctor, who will not fail to take his revenge for a refusal by sending some misfortune, or some sickness, or even death through his medicines to the one who refused him, be he 50 leagues off. If any one is dead, such a one killed him; then let him look out on whom the least suspicion falls; his life is in the greatest danger; the least they will do to him will be to kill his horses, if they do not kill himself; and to force him to give all that he has, through fear of death. A serious quarrel took place lately on that account.

Hand play is also very common among them, they get excited and often end it with a quarrel. They add idolatry to infidelity. They paint on a piece of wood a rough likeness of a human being and keep it very precious. They believe these charms have a superior power and strength, and they pray to them. When they have exhausted all the resources of the *tamanwas*, which often makes the evil worse, and the sick man dies, they scarcely allow his eyes to close before they are covered with a pearl bandage; his nostrils are then filled up with *aikwa*, a kind of shell they use for money; he is clad in his best clothes and wrapped up in a blanket; four posts are driven into the ground: in these posts holes are bored, through which sticks are passed, upon which is placed the canoe destined to receive the corpse placed in file with his ancestors. They place him face downward with his head pointing toward the mouth of the river. Not a handful of dust is laid upon him; the canoe is covered with a great number of mats and all is over. Then they present their offerings to the dead. If he was a chief or great warrior amongst his men, they lay by his side his gun, his powder horn and his bag; valuable objects, such as wooden plates, axes, kettles, bows, arrows, skins &c., are placed upon sticks around his canoe. Then comes the tribute of tears which the spouses pay to each other and to their children. Day and night for a month or more, continuous weeping, shouting and wailing may be heard from a great distance. When the canoe gets rotten and falls to the ground, the remains are

taken out, wrapped up in new blankets and laid in a new canoe. They cling so much to this kind of burials that during the winter, a baptized child having died without my knowledge, I could not induce them to take it out of the canoe in order to give it Christian burial. This adhesion to burial rites and *tamanwas* will cause the missionaries to be more prudent in baptizing. We have learned not to trust the repeated promises they make to us not to have recourse to the *tamanwas* if the baptized child gets sick. You may see that progress has been very slow among them so far; their customs and habits are so inveterate that it will take a long time for religion and the fear and knowledge of God to unroot and destroy them entirely. Polygamy is not as widely spread now as it used to be, but there is in both sexes a fearful immorality. It is kept up and often taught by the whites who, by their scandalous conduct and boundless debaucheries, destroy the impressions made by the truths of religion.

This year the mission will lend to the Indians seed to sow in garden patches, especially peas and potatoes. Perhaps they will then try to come out of the miserable state in which they are languishing, when they will see that, with a little trouble and labor, they can ameliorate it. The peas and potatoes may make them forget the berries and the camas. Time prevents me from giving a greater extent to this sketch. I am &c., M. Demers, priest.

## SKETCH XVII.

(PUBLISHED JUNE 6TH 1878.)

MISSIONARY LABORS IN 1840. MISSIONS TO  
VANCOUVER, NISQUALLY, WHIDBY ISLAND.

CHINOOK POINT, BRIDGES AND COLVILLE.

FIRST COMMUNION AT ST. PAUL

**W**EARIED with a separation of four long months. Rev. M. Demers left Cowlitz on Feb. 7th for St. Paul, which he reached on the 17th, having had to brave wind and rain, cold and snow, and spent three days in his journey to Vancouver, where he stopped four days, and three other days on his way to St. Paul. He remained but 8 days there, his presence being much needed in Vancouver, where he arrived on the 25th, in order to oppose the efforts minister Daniel Lee was making among the Indians of the fort since January.

To deny the necessity of baptism is to deny the existence of original sin; and to deny the existence of original sin is to deny the necessity of Redemption, and declare that religion is a fable; for such are the consequences following from the denial of original sin: and, alas, such was nevertheless the horrible and damnable doctrine which the Methodist ministers of Willamette preached formerly to the Canadians, saying: "A child is saved and is a king in the kingdom of heaven without baptism; adults are also saved if their hearts are good," and strange to say, that minister who had failed with his co-ministers to convert his countrymen and the Canadians, did not leave the fort before giving, by aspersion, such a sham baptism to Indians ignoring God, the Holy Trinity, the Incarnation and Redemption, and any prayers; and who, in reaching the mission at the Dalles, did the same with ignorant and polygamist Indians, giving to them bread and wine.

Rev. M. Demers dividing his time between the servants, women and children of the whites, and the Indians, taught them all, and had but little trouble to undeceive the latter, with the help of the *Catholic Ladder*; and to bring them back from the erroneous road of Protestantism. His mission lasted 36 days, after which he returned to Cowlitz on April 5th, having been 57 days absent.

The vicar general having prepared his letter for the express leaving for Canada, left St. Paul on March 16th, and reached Vancouver on the same day, because of the strong current of the high water; that was the quickest trip ever made. One item of his report to Canada was: from March 1839 to March 1840, were made 204 baptisms, 35 marriages, 14 burials and one abjuration at St. Paul. Of the baptisms, 73 at the Colville mission, 71 at Vancouver, 30 at Cowlitz, 19 at Nisqually and 11 at St. Paul. The vicar general left St. Paul on May 4th on a journey to Cowlitz, in order to deliberate with Rev. M. Demers on the plan of the summer campaign. At Vancouver he had the pleasure to open two cases of books, church ornaments and other effects, coming from France; and on the 9th, the two missionaries were embracing each other; but the con-



solation of meeting together did not last long, by reason of the vicar general, being called away by letter to visit some person that was sick, had to leave on the 14th for Nisqually, where he found Mr. Kitson, the commander of the fort, sick in his bed. The exercises of the mission at this fort commenced without delay, and lasted from the 16th to the 27th of May: the forenoon being devoted to the instruction of the women and children of the Canadians, and the rest of the day to the Indians outside of the fort. Mrs. Kitson being kind enough, as usual, to act as interpreter. Mrs. Kitson having taught the Indian women how to make for themselves, robes of dressed deer skins, they appeared this time, dressed like white women. All were regular at the instructions. In visiting the lodges in the evening, the vicar general was pleased to see the improvements made, in making the sign of the cross, singing Chinook hymns and repeating what they had learned.

On May 18th, chief *Sahiwamish* arrived with a band of his people. One of them being sick with consumption, was prepared for baptism, when one day, his companions moved by a superstitious fear, carried him away; it took two days to overtake him and bring him back. He was baptized at the age of 40, with a woman and 8 children, and afterwards showed much faith and resignation to the will of God. The missionary expected to see, at the mission, three other chiefs, called *Tsalalakum*, *Netham*, and *Witskulatche*; but the murder of a man by a *Sockwamish*, having rendered traveling on that bay dangerous, they did not come. The priest was much consoled on seeing the eagerness of the Indians to come at the first bell, to listen to the explanation of the *Catholic Ladder* and words of eternal life, under the shade of a large tree.

The vicar general was preparing to close his mission and return to Cowlitz, when on the 26th of May, a canoe arrived containing six Indians and one woman. They were chief *Tsalalakum's* men and his wife, sent by him, and directed to bring the priest to see him and his tribe, as he was sick and unable to come himself; and in proof thereof, his wife presented the vicar general with a skin sheath, which was found to contain the *square-rule* (Shale

stick) he had received on his visit to Cowlitz, in April 1839. Thanking God for the door opened to him, the vicar general started May 27th, in a canoe of his own, landed at different places on the bay, to address the words of salvation to the Indians, and arrived the following day, the Ascension day, at *Tsalalakum* village, on the western shore of Whidby Island. A battle had taken place on that very same day between his tribe, the *Skekwamish* and the *Klalams* of Port Townsend, in which the latter, who were the aggressors, lost two men, because, as *Tsalalakum* said: "these men do not know God, nor pray to Him." He had tried to stop the fight, but in vain. He had been protected by the cross he wore on his neck. All this explained the strange movement of the Indians, running on the shore and calling "Who are you?" (*qui vive*) on seeing the two canoes coasting along the island.

The priest, in his black gown, was received with the greatest demonstration of joy by *Tsalalakum* and his tribe, and his baggage seized and carried to the village on the high land, 50 feet above the level of the bay. On Friday, May 29th, an altar was prepared in a repository made with mats; a rough board was the altar table; the vestments for Mass and the sacred vessels were exposed; a *Catholic Ladder*, six feet by 15 inches, was attached to a mat and hoisted high on a pole, before the eyes of all. "I then began the instruction by making the sign of the cross in Chinook jargon," says the vicar general in his relation to the bishop of Quebec, "and to my great astonishment, all the assembly, men, women and children made the same, pronouncing the words exactly as practical and fervent Christians. I began to sing the first verse of a hymn in Chinook jargon, to the air of '*Tu vas remplir le vœu de ta tendresse*,' and, behold, to my great wonder, all continued to sing it to the end, with exact precision. I began to sing another one to the tune '*Je mets ma confiance*,' and to my increasing great astonishment, they all continued and sang it as well as the first one. I admired the success *Tsalalakum* had had in teaching his people; I blessed the Lord for the good dispositions of the poor Indian, and my joy was so great that I shed tears of gratitude.

"I was then dressed in surplice, with a stole, and beginning the explanation of the *Catholic Ladder*, when chief *Witskalatche* arrived with a band of his tribe from another part of the island, and came to shake hands; chief *Nellam* soon came also with his bands. All the chiefs sat in front, the rest behind and on the sides. That was indeed quite a large meeting. I then began to dress for Mass, and to explain the Mass, the *Great Prayer* of Catholics. On the whole assembly making the sign of the cross and singing the aforesaid verses of the hymns, I became convinced that *Nellam* and *Witskalatche* had not done less than *Tslalakum* with their tribes. The *Catholic Ladders* distributed at Nisqually, the preceding year, had been used and explained, and the singing of hymns practiced. The two hymns were repeated alternately during the whole Mass. In admiration of what I heard and saw, I thought I was in heaven, rather than in an Indian country. Tears of joy fell again from my eyes. An infinite satisfaction had been offered to God for the sins of these poor people. There was hope.

Other bands of Indians arrived after Mass, and among them a *Klalam* who spoke in favor of peace. I continued my instruction till night, and the day ended by prayer, rosary, and the singing of hymns. The body of the *Klalam* killed in the battle was found and buried by the old men, for the young men would not touch a corpse, fearing that it would shorten their life."

## SKETCH XVIII.

(PUBLISHED JUNE 13TH 1878.)

ON Saturday, May 30th, a large number of Indians arrived from various parts of the island, who showed themselves as attentive to the instructions and as recollected at Mass, as the day before. Desiring to visit the island, I directed my steps towards the north, passed through beautiful prairies, forests of large trees, fields of potatoes, cultivated with no other instrument than a carved stick, and arrived at the house of *Nellam*, situated on the eastern point of the island. It was a house made of logs, 30 by 20 feet, ceiled, and furn-

ished inside with a tapestry of mats, with an opening in the center to let the smoke out. *Nellam* received me with great attention and showed me the place to sit down on a pile of folded mats. There was no polygamy in this house, as generally practiced by other chiefs. I regretted very much to have no time to baptize and bless this interesting couple. After prayer and singing of hymns, I went to the shore and found 15 lodges of Indians, who had never seen the *black-gown*. On seeing me they cried out, and placing themselves in a line, men, women and children, to the number of over 150, they came to touch my hand, a ceremony of etiquette; after which they made the sign of the cross, and sang the Chinook jargon hymns, which they had learned, as well as the other tribes. I advised them to come to Mass and to bring their children for baptism on the following day. I left them full of joy in order to return to my tent, where I found a large reunion of Indians, who listened attentively to my instruction, which was protracted late in the evening, notwithstanding a high wind, the noise of the waves and foliage.

On Sunday, May 31st, *Nellam* arrived early with his band of *Skagits*, their women and children. Next appeared at the head of his band, the *Snohomish*, accompanied by inferior chiefs, *Witskalatche*, surnamed *Le Français*, (The Frenchman) clad in full French costume, trousers, shirt, vest, overcoat garnished with porcupine quills, hat and cravat. *Tslalakum* came also with his band of *Sokwamish*; all placed themselves according to rank, to the number of 400. The exercises of the preceding day were repeated with the same spirit and zeal as on the previous day, before and during holy Mass. My emotion was great at the sight of such a multitude of Indians, so eager for the kingdom of heaven; and at the singing, so pure and so expressive by the many voices, whose accent so natural, seemed to me to surpass in beauty the harmony of the most learned compositions of music masters; it was so great that I could not master it.

The holy Mass being over, the dinner of salmon and smoked deer I had ordered, was served on mats before the chiefs; all were filled with joy: then followed the great smoking of

the calumet of peace and union between the tribes. In the midst of the joyous and noisy chatting, was heard a great crying out; all rose up and saw a heavy wooden cross 24 feet long in the arms of numerous Indians who were advancing towards the spot prepared for it; it being solemnly blessed and erected, and all following the example of the *blackgown*, went and prostrated themselves and venerated it. Then followed the singing of hymns by this joyous multitude of Indians rendering homage to God and Jesus Christ for the first time. To this moving spectacle succeeded another one, the baptism of the children. The mothers of the children were placed in two lines, leaving an alley in the center for me to move, and also for the fathers and the children. I again explained the fall of man, the mystery of redemption, the *medicine* of baptism. I required of all a profession of faith and an abjuration; and all were loudly answering: "Yes, we believe in God who created all things. Yes, we believe in Jesus Christ, who came to redeem us. Yes, we believe He has made seven *medicines* to make us good. Yes, we believe He has made but one road to go to heaven. Yes, we promise to keep and follow the road of the *blackgown*, which is the one Jesus Christ made. Yes, we reject all other roads lately made by men. Yes, we renounce the devil, his thoughts, words and deeds. Yes, we desire to know, love and serve the great Master of all things."

Then began the ceremony of solemn baptism, which lasted four hours, during which I baptized 122 children. The heat was very oppressive; the children were scared and crying, and soon all retired.

Monday, June 1st, was spent in the ordinary instructions and exercises. Tuesday, June 2nd, was fixed for my departure, to the great sorrow of the poor Indians; I recommended the chiefs to encourage their people to follow the road of the *blackgown*, and urge the conclusion of peace before the leaving of the priest. For that purpose *Witskalatche* was deputed to the *Skekwanish*; and, in changing my route for Nisqually, I had the happiness to contribute to the reconciliation of two tribes. Having given my great *Catholic Ladder* to *Netlum*, he offered to carry me to Nisqually in his large

wooden canoe, which with 23 men, was still light. My canoe was carried over to *Netlum's* place, and I started on that day. In coasting along the island I saw forts 18 to 20 feet high, raised by the Indians to protect themselves against the *Yugotah* of Fraser River. I visited several tribes, and in one village 125 came to touch my hand, and were found able to make the sign of the cross, and to sing the Chinook hymns. I stopped all night at the village of the *Skekwanish*, the Indians who had been fighting. At this place about 140 came to touch my hand, and made the sign of the cross, and sang the hymns equally as well as the other tribes. *Sehalapahan*, their chief, who had visited Father Demers at Cowlitz, had taught them what he had learned himself. On Wednesday, June 3rd, I solemnly baptized 96 children; after which took place the meeting for the conclusion of peace, which lasted nearly four hours. My address was transmitted by my interpreter to a third one, who delivered it to the chiefs with an astonishing eloquence. After many and long harangues, it was concluded that the *Skekwanish* should pay two guns to the *Klalams* for the two men killed. *Witskalatche* took the guns and carried them to the *Klalams*, who, according to custom, would give something in return. Thus was peace concluded. I then started at 3 p. m., traveled all Thursday, and reached Nisqually on Friday, and found Mr. Kitson better, and started at 2 p. m. for Cowlitz, which I reached on Saturday, June, 6th, at 10 p. m. The fruits of the mission were: 9 baptisms at Nisqually, 218 at Whitby, 6 on the way, total 233.

## SKETCH XIX.

(PUBLISHED JUNE 20TH 1878.)

MANY of the Chinook tribe had already seen the *blackgown* at Fort Vancouver, and had their children baptized; but they had not yet been visited in their own land. The time having arrived to visit them at home, Rev. M. Demers left Cowlitz on May 19th, and arrived at Astoria on the 21st. The long-expected ship bringing from the East, Jasco

Lee, with a number of Methodist ministers, their wives and several young ladies had just crossed the bar; they were to be distributed all over the country, in opposition to the Catholic missionaries. On the following day, Rev. M. Demers went on his mission, and fixed his tent among the Chinooks. He met there Daniel Lee, the preacher, who, after a few days left him a clear stage, being in a hurry, no doubt, to visit the ship in order to have the first choice for a wife among the young misses. As to the Rev. M. Demers, with a little bell in one hand, and a *Catholic Ladder* in the other, he continued his mission for three weeks, instructing the adults, baptizing the children, and doing much good. He returned home much satisfied, after an absence of 26 days. He remained but two days with the vicar general, having to leave on June 15th for Vancouver, in order to administer to the Brigades going North and South, before leaving for the Colville mission.

After Rev. M. Demers had left Cowlitz, the vicar general remained in order to be present at the erection of the new chapel, measuring 25 by 50 feet, which took place on June 17th; and leaving on the 19th, he reached Vancouver on Sunday morning, remained four days with his dear *confrère*, and arrived at St. Paul June 21st, after an absence of 54 days.

Rev. M. Demers, having given a mission of ten days at Vancouver, started on June 29th, with the Brigade of the *Porteurs*, commanded by chief Factor Ogden; he was at the *Grandes Dalles* portage on July 5th, at Walla Walla on the 10th, reached the Palouse river safely, half way between Walla Walla and Colville, and arrived at last at the end of his far distant mission, having suffered much from the heat of the sun and the want of water for himself and his horses. Having completed his mission at Colville he returned by way of Okanagan and Walla Walla, reaching Vancouver on Oct. 2nd, just three months and six days after he had left it. After a few days of rest, he started for St. Paul, which he reached on Oct. 11th. They both started together for Vancouver on the 17th in order to give that place a mission of fourteen days before going to their winter quarters; after which the vicar general reached

the Willamette Oct. 31st, and Rev. M. Demers reached Cowlitz on the same day, after an absence of four months and eighteen days from home. At St. Paul 7 persons were found sufficiently prepared to make their first communion in December. It was during his mission at Colville that, hearing there was a priest somewhere among the Indians of the Rocky Mountains, he announced the fact to the vicar general by a letter which reached him on the 30th of August 1840.

LETTER OF RT. REV. JOSEPH ROSATI,  
BISHOP OF ST. LOUIS, TO THE RT. REV.  
FATHER GENERAL OF THE SOCIETY OF JESUS.

St. Louis, October 20th, 1839.

My Rt. Rev. Father.

Twenty-three years ago, two Indians of the Iroquois mission, left their native country, Canada, with twenty-two other warriors, and went to settle in a country situated between the Rocky Mountains and the Pacific ocean. That country is inhabited by infidel nations, and especially by those the French call *Tetes Plates*. They married there and were incorporated into the Indian nation. As they were well instructed in the Catholic religion, professed by the Iroquois—converted by the ancient Fathers of your Society—they have continued to practice it as much as it was in their power, and have taught it to their wives and children. Their zeal went even further; becoming apostles, they have sown the first seeds of Catholicity in the midst of the infidel nations among whom they live. These precious gems begin already to bring forth fruit, for they have caused to spring in the hearts of the Indians the desire of having missionaries who would teach them the divine law.

Eight or nine years ago (about 1830), some of the Flathead nation came to St. Louis. The object of their journey was to ascertain if the religion spoken of with so much praise by the Iroquois warriors was in reality such as represented, and above all, if the nations that have white skin, (name they give to Europeans) had adopted and practiced it. Soon after their arrival in St. Louis, they fell sick, called for a priest and earnestly asked by signs to be baptized. Their request was eagerly granted and they received the holy baptism with great devotion; then holding the crucifix, they covered it with affectionate kisses and expired.

Some years after (about 1832), the Flathead nation sent again one of the Iroquois to Saint Louis. There he came with two of his chil-



dren, who were instructed and baptized by the Fathers of the college. He asked missionaries for his countrymen, and started with the hope that one day the desire of the nation would be accomplished; but on his journey he was killed by the infidel Indians of the Sioux nation.

At last, a third deputation of Indians arrived at St. Louis (1839) after a long voyage of three months. It was composed of two Christian Iroquois. These Indians who talk French have edified us by their truly exemplary conduct, and interested us by their discourses. The Fathers of the college have heard their confessions, and to-day they approached the holy table at my Mass in the cathedral church. Afterwards I administered them the sacrament of Confirmation; and in an allocution delivered after the ceremony, I rejoiced with them at their happiness, and gave them the hope to have soon a priest.

They will leave to-morrow for their home; a priest will follow them next Spring. Out of the twenty-four Iroquois who formerly immigrated from Canada, four only are still living. Not content with planting the Faith in these savage countries, they also defended it against the prejudices of the Protestant ministers. When these pretended missionaries presented themselves, our good Catholics refused to receive them. "These are not the priests we have spoken of to you," they said to the Flatheads, "they are not the priests with long *black gowns*, who have no wives, who say Mass, and carry a crucifix with them," &c. For God's sake, my Right Rev. Father, forsake not their souls. Accept, &c., &c.

✠ JOSEPH, Bishop of St. Louis.

—U—

The letter which we publish above from the bishop of St. Louis, Mo., to the General of the Jesuit Fathers, produced at once the result anticipated. No sooner had these courageous soldiers of the cross learned that there were thousands of souls pining for the presence of the true disciples of God, than they set to work at once perfecting their plans so that the bread of life might be broked to the Indians in the far west. Father Peter John De Smet was selected as the apostle to carry the cross to the Flathead nation, and, after making a few necessary preparations, he set out in the spring of 1840 on his long and arduous journey. Of the trials which beset him on his trip he has left a full account in his Sketches of the Western Missions, which are read, at this distant day, with the same interest that surrounded them

nearly forty years ago. His mission lasted two months and resulted in the conversion of 600 Flatheads, and finding the Indians so well disposed to receive the Word of Life, he returned to St. Louis for the purpose of securing additional Fathers, as he saw the work before them was one of great magnitude.

Father De Smet accompanied by two other Jesuit Fathers, accordingly returned to the Flathead Indians in 1841, bringing with them many articles necessary for the establishment of a permanent mission, and in a short time he had the holy satisfaction of beholding the emblem of Christianity arising over the little church which marked the foundation of the Mission of St. Mary's of the Rocky Mountains.

The causes which led to the presence of Jesuit missionaries among the Indians of the Rocky Mountains are of such historical interest that we give them:—A large number of Canadians and Iroquois were employed by the Companies trading among the Indians of the Pacific Coast, as well as by the various expeditions by sea and by land. That of Capt. Hunt which started in 1811, had great hardships to endure, and loss of men to suffer by desertion, in 1812. Of the number were 24 Iroquois who joined the Flathead nation. They soon married and had families. And as the Canadians were the first apostles among the Indians of the Pacific Coast, so also were the 24 Iroquois among the Flatheads; speaking to them of their religion, churches, priests, and festivals. The Flatheads who were naturally good, were pleased. They sent a deputation to St. Louis about 1830, in order to ascertain about what the Iroquois related. Soon after arriving they took sick, called for the priest, were baptized, and expired kissing the crucifix. The nation sent another deputation of one Iroquois, in 1832; he arrived safely at St. Louis, had his children baptized, and was returning home with some hope of soon having priests for his countrymen and adopted nation; but he was killed by the Sioux Indians. A third deputation was sent in 1839, calling for priests. This time the deputation, consisting of two Iroquois, returning in the fall, started with the full hope that some priests would be sent on the following year; for the Rt. Rev. Bishop

Rosati, having written to the Superior General of the Jesuits at Rome, begging him earnestly to take charge of that mission, had received a favorable reply. Hence the appointment of Father De Smet, who came in the Spring of 1840, passed two months among the Flatheads, baptized 350, and went home, to return in 1841. Such is the origin of the Flathead mission, and the apostleship of the Iroquois, who, when the pretended missionaries, Jason Lee, and others, presented themselves to the Flatheads in 1834, told them: "These are not the priests we have spoken to you about. They are not the priests with long black gowns, who have no wives, say Mass and carry a crucifix with them." Rev. M. Demers had at last a correspondence with Father De Smet, and brought the following letter with him:

LETTER OF REV. FATHER DE SMET, S. J.,  
TO VERY REV. F. N. BLANCHET, V. G.

Fork of Jefferson River, Aug. 10th 1840.  
Very Rev. Sir:—The present which I have the honor to write will surprise your Reverence, as coming from one unknown, but in quality of a co-operator in the Vineyard of the Lord, and in a so far remote country, it cannot be disagreeable to you. I wish I could have leisure to give your Reverence some details of my mission to the Rocky Mountains, but Mr. Bruette who is so kind as to carry my letter to Fort Colville, just ready to start, gives me but a few minutes to write. Your Reverence will then learn that Mgr. Rosati, Bishop of St. Louis, in concert with my provincial, superior of the company in Missouri, and in compliance with the desires often manifested by the *Tetes Plates* and *Pend d'Oreilles*, and a great number of *Nez Perces*, has sent me to the Rocky Mountains, to visit these nations. I have found the two first in the best desirable dispositions, well resolved to stand by the true children of Jesus Christ. The few weeks I had the happiness to pass among them, have been the happiest of my life, and give me the firm hope, with the grace of God, to see soon renewed in these countries, so long forsaken, the fervor of the first Christians. Since I am among them, I give three, four or five instructions a day; they cannot be tired; all come to my lodge at the first ringing of the bell; they are anxious to lose none of my words relating to these instructions on heavenly subjects; and, had I the strength to speak to them, they would willingly listen to me whole days and nights. I baptized about 200 of their little children, and expect to baptize, in a short time, 150 adults.

The object of my mission was to visit a great part of the Territory of Oregon, and make reports to my Bishop and Superior, on the favorable places to open missions. But I have found so many good dispositions among the Indians of the plains, that I have changed the plan of my journey. I will return to St. Louis before the winter, and will be back next spring with a caravan of missionaries, who are already preparing themselves. The *Shoshones* and *Serpents* (Snakes) desire to have an establishment; the *Tetes Plates* and *Pend d'Oreilles* have nothing more at heart. The *Nez Perces* seemed to be tired with these self-dubbed ministers of *femmes*, and show a very great predilection for Catholic priests. We will therefore have enough to occupy ourselves in these mountains without extending any further into the land. I hope, nevertheless, that before the winter of 1841, I will have the honor to pay a visit to your Reverence, in order to have the aid of your counsels, and work in concert to gain these poor nations to Jesus Christ. Please present my respects to Rev. M. Demers.

I have the honor to be, &c.

P. F. DE SMET, S. J., MISSIONER.

## SKETCH XX.

(PUBLISHED JUNE 27TH 1878.)

MISSIONARY LABORS IN 1841  
AT VANCOUVER, FALLS OF THE WILLAMETTE,  
CLACKAMAS AND CASCADES.

THE two missionaries had been separated nearly four months and a half, since last fall. The place of their reunion was Fort Vancouver. Rev. M. Demers leaving Cowlius on March 3rd, reached Vancouver on the 6th, and began at that place a mission of 26 days, with the usual daily exercises, in the morning, afternoon and evening; and returned home on April 3rd, the eve of Palm Sunday, after an absence of 31 days.

There were three Indian tribes which had been gained to Methodism for over a year, viz: those of the Clackamas, Willamette Falls and Cascades. The two missionaries had been too busy to visit them before. A door was opened to them this year in the following manner: A chief of the Clackamas tribe, called *Poh poh*, went to St. Paul in February; he saw there the orphan boys in charge of the Catholic mis-

sion, some Indian families and other persons, numbering over 15. He assisted at the daily exercises and explanation of the *Catholic Ladder*. He was a Methodist, and the Corypheus of the sect, but on looking at the *Ladder* and seeing the crooked road of Protestantism made by men in the 16th century, he at once abjured Methodism, to embrace the straight road made by Jesus Christ; and returning home he invited the missionary to visit his tribe.

The vicar general was pleased with the invitation. He left St. Paul on March 11th, to meet Father Demers at Vancouver, and he stopped on his way at the *Wapato* Lake, which is only a few miles below the Clackamas river, where the Indians of the Clackamas tribe were assembled to dig the *Wapato* root, (a kind of potatoe) on the right shore of the Willamette. He was received by chief *Poh poh*, and gave the tribe a mission of 4 days, with the usual exercises and the explanation of the *Catholic Ladder*, &c. Mass was celebrated on Sunday 14th and following days. That great celebration was astonishing to them. Although they had been for two years under the teaching of Bro. Perkins, till the fall of 1840, and under that of Bro. Waller since then, they listened to the missionary for four days with pleasure. The fruits of the mission were the baptism of 11 children, and an adult in danger of death. It was also the beginning of their abandonment of Methodism. He reached Vancouver on the 15th. On returning from thence, March 24th, he gave them two other days, celebrated Mass on the 25th, baptized an adult, the wife of chief *Wesamus* in danger of death on the 26th, and reached St. Paul on Saturday 27th, after an absence of 17 days. Chief *Poh poh* returned to St. Paul in April, in order to learn more, and strengthen his faith. He returned after 8 days hence with a *Ladder*, a red flag, bearing a cross, to be hoisted on Sunday. He was overjoyed.

One of the items sent to Quebec, Canada, was: "From March 1840 to March 1841, were performed: baptisms 510; marriages 12; burials 11; communions 60; one abjuration at St. Paul. Of the 510 baptisms 233 were made by the vicar general at Nisqually and Whidby Island; 164 by Father Demers at Chinook, Cow-

litz and Colville missions; the rest, 113, at Vancouver and St. Paul. Of the 510 baptisms, about 410 were Indians, 100 whites, and 40 adults."

The Willamette Fall Indian village was on the west bank below the fall; its chief was *Wesamus*. The time to visit having arrived, the vicar general left St. Paul, after the celebration of Easter, and arrived there on April 29th. On his arrival, he made known to the chief the object of his visit. The proud chief answered: "Begone! Away, away with you: we don't want you." Such a rough reception did not discourage the missionary. He soon learned that the chief had been very much offended because the Clackamas tribe had been visited before his own. On explanation he became calmer, and, at last, seemed satisfied. Then began a mission of 7 days of hard work; the missionary being obliged to run every day after these lazy Indians, to bring them to his tent, and assist at the several exercises. The holy Mass was celebrated on the 3rd day, a Sunday, and the following days. The sight of the altar, vestments, sacred vessels, and great ceremonies were drawing their attention much more than the cold, unavailable and lay service of Bro. Waller. There seemed to be more attention given to the ringing of the bell, and the mission exercises. The missionary had at last the consolation to see the poor Indians make the sign of the cross, say the offering of the heart, name the 7 medicines (sacraments), sing a short prayer before and after meals, and also the Chinook hymns. 11 children were baptized, and 9 families out of 10 had been rescued from Bro. Waller. On the 4th day of the mission arrived *Poh poh* with some of his people. He complained very much that when his flag was hoisted on Sunday, Mr. Waller pulled it down, to the great displeasure even of those of his own sect. On another day there came some Indians from Clatsop. On seeing the altar, ornaments and vestments, they said: "Mr. Frost is far from showing us such things." That same day an Indian reported that *Keinano*, chief of the Indians below Vancouver, said to his people: "Follow the priest if you like, for myself, I am too bad, I am unable to change. I will die the same."

## SKETCH XXI.

(PUBLISHED JULY 4TH 1878.)

### ADDITIONAL INCIDENTS IN 1840.

THE following incidents showing the dispositions of the Indians are worthy of being mentioned. A *Snokomish* chief came to Cowlitz in the fall, to see the priest and tell him that the timber for a house of prayer, recommended by the *black-gown*, had been prepared and was ready for erection. He came to have a priest to direct the work. He was much disappointed in being obliged to return home alone. *Harkely*, a chief from Yakima, came down to St. Paul in the fall, with his family and some of his people. After three weeks of instruction, he returned home with a pair of beads, a cross, some pictures and a Catholic *Ladder*, and used to explain it to his people on Sundays. A chief from Okanagan sent word to St. Paul, asking what to do; that he was ready to come down with his people next spring, if so recommended. A Priest's Rapids chief, on the Columbia, came down to St. Paul in the fall, with his wife, three children and a brother-in-law. He passed the winter there, got instructed, learned his prayers, and was baptized under the name of Joseph, with his family. Father Demers gave a mission of nine days to the Okanagan Indians, on returning from Colville. On November 20th, 1840, he blessed and occupied a new house at Cowlitz. From that date, the log chapel ceased to be his lodging place. It was made more decent by ceiling the sanctuary with mats and ornamenting the altar table with vases.

### VARIOUS MISSIONS IN 1841.

From his mission at Willamette Falls, the vicar general went, on May 6th, to the Clackamas tribe, which he had already visited in March at the *Wapato* Lake. The usual exercises were continued at the ringing of the bell for nine days. Bro. Waller came and called him an intruder. His *Evangelical Ladder* was brought near the *Catholic* one; the Indians pronounced themselves in favor of the

latter; twelve lodges were gained. Being obliged to return to St. Paul on the 15th, Rev. M. Demers, from Vancouver, came to replace him. He continued the mission for two weeks, giving some days to the Willamette tribe and the rest to that of the Clackamas. It was on that occasion that *Wesamus*, the Corypheus of Bro. Waller was gained over.

From the Clackamas, Rev. Father Demers returned to Vancouver, to attend the Brigades of the North and South, after which he went home to teach catechism. And as the Colville mission was being omitted this year, because Father De Smet being expected to come down that way, and it had been resolved that Rev. M. Demers would go this year to the Sound, he started on August 11th, went to Nisqually and thence to the bay. He visited many tribes besides those seen by the vicar general; he travelled from one nation to another, accompanied by chief *Tlalalakum* and many other great chiefs. His traveling was a triumphal one, surrounded sometimes by 600 and at other times by 3,000 Indians, who, hostile to each other, were now peaceable in presence of the *black-gown*. He often passed whole days in teaching, with a *Ladder* 10 by 2½ feet, these poor Indians so desirous of heavenly things, and continuing late at night to sing, to pray and hear the harangues of the chiefs repeating what they had learned. It was a beautiful and consoling spectacle to see tribes who had never seen the *black-gown*, able to bless themselves, sing and pray around the *Ladder*, when the priest was giving the hand to new comers. From the bay he passed to Fort Langley, on the Fraser river. There were new triumphs among the *Cowichans*. There ended his mission, and on September 24th, he was at home, having made 765 baptisms, and been 44 days absent.

In the beginning of June, Commodore Wilkes left Vancouver on a visit to the Willamette valley, and took dinner with the vicar general at his residence in St. Paul. He told him that on seeing a cross on Whidby Island, he called it the *Cross Island*. The vicar general having promised Father Demers that he would visit Cowlitz during his absence, started Aug. 14th, for that place. On returning, September 1st, he gave a mission of 14 days at Vancouver.



It was on that occasion that commodore Wilkes assisted, with several officers of his staff and Dr. McLaughlin, at high Mass and vespers on a Sunday. It was a solemn day. The following Sunday, though the commodore was absent, the ceremony was not less solemn. A house 62 by 25 feet was raised in March, at St. Paul, to serve as a hall for the people on Sunday and a lodging for the priest.

The next mission to be made was that of the Cascade tribe which had never been visited by the *black-gown*. *Tamakoon*, its chief, had already been a convert since 1839, at the sight and explanation of the Catholic *Ladder*. He had met many times, the assaults and efforts of the Methodist preachers, but all in vain; he remained unmoved. He was glad to see *le plete* arrive on September 17th. His tribe numbered from 150 to 200 souls. The daily exercises of Mass, &c., began and were continued for 10 days, and the poor Indians, in part, began to sing, to bless themselves and to pray. *Tamakoon* received a bell and a *Ladder* to be used on Sunday. He was able to speak on it for several hours; 34 children were baptized.

From the Cascades the vicar general passed to the Clackamas, on November 30th. That was his third visit. It lasted 13 days with the usual exercises. A high cross was blessed and erected on October 2d. Bro. Waller, hearing that the Indians were willing to build a chapel, came and made a noise; all had left him save a few. Eleven children were baptized; in all 41, with 30 before. The vicar general left them on October 12th for St. Paul.

The vicar general left St. Paul for Cowlitz on November 15th. Meeting at Vancouver Sir George Simpson, who desired to visit the Canadian settlement, he returned home with him. Sir George assisted at high Mass and vespers on Sunday, and seemed to have been pleased with what he had seen there and at Vancouver. He became convinced at last of the necessity of granting passage for new priests and other assistants. Starting again the vicar general reached Cowlitz on December 1st: left it on the 7th; arrived at Vancouver on the 10th, and at Clackamas village on the 18th; went to pray at the foot of the cross with the Indians and the chiefs; left them well pleased. As the

river was much swollen by the heavy and unusual rains, he met great dangers at Rock Island, above the falls. He being on shore to lighten the canoe, the canoe capsized, and eight persons were struggling in the water; all were saved as by a miracle. The vicar general reached home on December 23d; but left for Vancouver on the 27th, to attend the funeral services of Mr. Kitson, who having come to Vancouver in 1840, made his abjuration and received holy communion and the other sacraments, had died happy. The vicar general returned home on New Year's eve.

## SKETCH XXII.

(PUBLISHED JULY 11TH 1878.)

INCIDENTS IN 1841.

REV. Father P. J. De Smet, S. J., returned to the Rocky Mountains in the spring of 1841, with the Rev. Fathers Mengarini and Point, and founded St. Mary's mission among the Flatheads. The Cowlitz settlement had the happiness to possess the Blessed Sacrament in its little chapel from January 6th. *Harkely*, the Yakima chief, who visited St. Paul last fall, arrived at Cowlitz on January 25th, with some Indians from Okanagan, and a son of the Spokane chief, called *La grosse Tête*, the Coryphens of Bro. Eells, ten in all. They had come by the way of Nisqually, and hence through the long portage. They had been stripped of their blankets and ordered back by the Chehalis, to which they refused to accede. The son of *La grosse Tête* had left his home in spite of his father to become a Catholic. They came to get instructed. They went home via Vancouver and the Columbia. The little chief *des Chaudières* (Colville) was an apostle among his people, with the Catholic *Ladder* in his hands since the departure of the priest.

MISSIONARY LABORS IN 1842.

The two missionaries met again this year, at Vancouver, after a separation of 3½ months. Rev. M. Demers came first in three days of bad weather, and arrived on February 23rd.

He began a mission of 27 days, with the usual forenoon, afternoon, and evening exercises; after which, leaving on Monday of Holy Week, and experiencing three other days of very bad weather, he reached home after an absence of 32 days.

The vicar general came later to meet his dear companion, and arrived on Tuesday of Passion Week, March 15th; and starting on Thursday of the same week, and experiencing bad weather also, he reached St. Paul on Saturday, the eve of Palm Sunday.

One of the items he sent to Quebec, Canada, was: from March 1841 to March 1842, were performed; baptisms, 965; marriages, 12; burials, 21; communions, 115. Of the 965 baptisms, 765 were made on Puget Sound, all Indians, save 15 Whites at Fort Langley, 69 at the Clackamas, Willamette Fall and Cascade mission, 70 at Vancouver, 24 at the Cowlitz, and 37 at St. Paul.

Having given the great festival of Easter and three weeks of the Passover time to the faithful of St. Paul, the vicar general gave his first outside missionary labors to his dear Indians of the Willamette Fall. Arriving there on April 20th, and notwithstanding the cold reception he received, he began his missionary labors which he continued for 15 days. The poor Indians were very indolent; the ringing of the bell drew a few of them in the beginning; they had forgotten all they had learned before. Having no time to go and visit the Clackamas Indians, on the present occasion, they were invited to come to the Fall; several of them came. By persevering in his efforts he began to gain their confidence, and they became more attentive. He made 6 baptisms, including 2 adults in danger of death. The reason of their apathy was the distraction in which they were involved by the immigration of the whites; 15 families of them had crossed the Clackamas river during his mission at that place, in Nov. 1841. And, as the Willamette Fall was an attractive place, many of them began to settle there. Hence the danger for the poor Indians. The fruits of the mission were not so consolating as formerly.

On May 4th, the vicar general went from the Willamette Fall to Vancouver to receive 8

cases which had arrived from London; and from thence returned to St. Paul for the feasts of Pentecost, and Corpus Christi, falling on May 26th. Dr. McLaughlin paying a visit to St. Paul at that time, assisted at high Mass and procession, with much edification; having visited the whole colony, he encouraged the settlers to continue and went home much satisfied.

#### ARRIVAL OF FATHER DE SMET, S. J.

Rev. M. Demers returned to Vancouver in the middle of May, to attend to the wants of that mission and those of the Brigades of the North and South. He had been there but a few weeks, when Father De Smet arrived at Vancouver from Colville, which he reached in the early Spring. In crossing a rapid below Colville his boat was capsized, but he reached the shore in safety, suffering only from the loss of his baggage. Rev. M. Demers brought him to St. Paul; he spent 8 days with the vicar general, sung high Mass on Sunday, addressed words of exhortation to the congregation, and expressed himself much pleased with the solemnity of the Mass and vespers services, especially with the singing. Of the Catholic *Ladder* he said: "That plan will be adopted by the missions of the whole world." Here he returned to Vancouver with Father Demers; the vicar general soon rejoined them to deliberate on the interests of the great mission of the Pacific Coast.

The missions to be attended this year (1842) were those of Chinook Point, Vancouver, Cascades, Clackamas, Willamette Fall, and the Sound, whose tribes were so furnished for heavenly things: witness their running after the *black-gown* in 1840 and 1841, and their repeated calls for a priest ever since. The name of another mission was presented to the council, that of New Caledonia, now British Columbia, which was threatened to be visited by the Presbyterians of Walla Walla.

All things being considered, the resolve was that the New Caledonia mission should be attended before all, and that Father De Smet should start for St. Louis and Belgium to bring temporal and personal efficient means. Rev. M. Demers accepting heartily the long and hard mission of New Caledonia, prepared him-

self for the journey and to winter there. The two missionaries started with the Brigades of the *Porteurs* on June 29th, and separated from each other at Walla Walla. The vicar general left alone to administer to the wants of the extensive mission, returned soon to St. Paul, to teach catechism for the first communion, which he put off after the harvest for new instruction.

The Cowlitz mission which had lost its beloved missionary, needed to be consoled. The vicar general left St. Paul on August 12th, passed a few days at Vancouver and reached Cowlitz on the 18th. He remained there 20 days, teaching the white women and children for the first communion. The Indians had also a share of his time. He baptized ten of their children. In the midst of his occupation he heard that a woman was sick at Nisqually, and had but a few days to live. Leaving at 4 p. m. on Friday with a guide, and traveling a distance of 25 leagues, he reached the house of the poor sick woman on the following day at 6 p. m. : gave her the consolations of religion, baptized her child, passed the night there, and went to the fort to hear the confessions of the men, and starting on Sunday at 4 p. m. he reached Cowlitz on Monday at 6 p. m. The church raised on June 17th 1840, was not yet finished for want of lumber.

On leaving Cowlitz, Sept. 6th, and reaching St. Paul on the 10th, after an absence of 30 days, he was accompanied by the great Suohomish chief *Sehalupaken*, who had fought the Klalams in 1840, and came out victorious, said he, by virtue of his beads and Catholic *Ladder*. He had come to Cowlitz twice last spring, and had accompanied Father Demers to Vancouver in May, expecting he would bring him to the Bay, and when he saw him going elsewhere, and was obliged to return home alone, he went away with a stricken heart. It was the third time he had come to be instructed and baptized. He was much pleased to see the churches and services on Sunday in Vancouver and St. Paul. On arriving there, the vicar general recommenced the catechism for the first communion.

The 17th of September was a day of great rejoicing for the vicar general in receiving and embracing his dear new confrères, Revs. A.

Langlois and J. B. Z. Bolduc, arriving from Canada. They had been over a year on their journey : for having left Boston on Aug. 10th, doubled Cape Horn on Dec. 4th, and touched at Valparaiso, Gambier Islands, Tahiti and Honolulu, they crossed the Columbia river bar on Sept. 12th. When the bishop of Quebec was refused a passage in the canoes of the Hudson Bay Company for other priests for Oregon, he sent them by sea. Sir Geo. Simpson avowed to the vicar general in 1841, that Mr. Beaver, the ex-chaplain, was the cause of the refusal. The following Sunday, a high Mass was celebrated with deacon and sub-deacon, for the first time in Oregon, and followed by the *Te Deum*. On Sunday Sept. 30th, took place, with great solemnity, the first communion of those prepared.

The faithful at Vancouver were complaining of not being well attended ; time was wanting to the missionaries. Now that their number was increased, they would have a better share. Therefore the vicar general leaving St. Paul in charge of Father Bolduc, started with Fr. Langlois and reached the mission on Oct. 7th. The instruction of the ladies of the fort was given to Fr. Langlois ; the vicar general kept for himself that of the women and children of the village. After three weeks of daily teaching, seven ladies of the fort and two women of the village were found able to make their first communion, which took place on Sunday Oct. 30th, for the first time in Vancouver, with great solemnity before a large congregation. This being done, Fr. Langlois was sent to St. Paul, and Father Bolduc to Cowlitz, to attend those missions, the vicar general remaining at Fort Vancouver. Chief *Sehalupaken* who attended the mission at Vancouver, followed Father Bolduc, who completed his instruction and baptized him.

### SKETCH XXIII.

(PUBLISHED JULY 18TH 1878.)

THE Cascades and Clackamas tribes had not been visited for over one year. They had been exposed all the while to the seduction of

the preachers telling them: "The priests have forsaken you." They did not need 12 months to forget what they had learned in a few weeks. Nevertheless, their visiting the *black-gown* from time to time was a proof of their loving him still. As to the Clackamas, it was impossible to pay them a visit. The Cascade Indians had a better chance, as their moving yearly, in October, on the left shore of the Columbia, nearly opposite Vancouver, brought them near to the priest. Therefore the vicar general, dividing his time between the women of the village and those Indians, gave the former the forenoon, and the latter the afternoon for several weeks. This met with many difficulties, such as the crossing of the river, the division of the tribe into two camps, afar from each other, and the ice of the upper Columbia covering the river. Nevertheless he had the consolation of making 15 baptisms. Another great consolation he met on Nov. 18th, was that of receiving the profession of faith of governor McLaughlin to the Catholic faith, as related elsewhere. He made his first communion at midnight high Mass, at the head of 38 communicants. The office had never been so solemn as to chant, music and decoration, as on that night. The number of first communions made in the Fall was: 13 at Vancouver, 7 at St. Paul and 4 at Cowlitz. Thus ended 1842.

#### MISSIONARY LABORS IN 1843.

After a residence of three months and a half, the vicar general left Vancouver for St. Paul on Jan. 18th, 1843. When on his way he stopped to get a paddle, he also baptized a dying child. Father Langlois, availing himself of the presence of the vicar general, started on Jan. 30th for Cowlitz, to see his traveling companion. He was three weeks on his journey. On returning he met a heavy rain, and the high flood of Feb. 13th, which exposed him to great suffering and dangers.

Chief Factor Douglas, being on his way to found Victoria, on the south end of Vancouver Island, started with an expedition of 22 men, and invited Father Bolduc to accompany him. Having the consent of the vicar general he left Cowlitz on March 7th, with the expedition for Nisqually, where the steamer *Beaver* was wait-

ing. Leaving on the 13th, she reached her destination on the 14th, where Father Bolduc met a large number of Indians. On Sunday the 19th, he celebrated Mass in a repository, before the men and over 1200 Indians, and baptized 102 children. And giving up his design of going farther north, he bought a large canoe, crossed the bay in two days, reached Whidby on the 25th, and fixed his tent near the cross erected in 1840. The *Skagits* and other tribes received him with open arms. They built him a house 28 by 25 feet. He taught them during 8 days, baptized 173 children, and leaving on April 3rd, he got home on the 6th, after an absence of 31 days. In sending his report he begged to be allowed to go and found that mission.

The vicar general left St. Paul for Vancouver on March 13th, and bought a lot for \$225, at Willamette Fall to build a chapel for the Indians. One of the items sent to Canada, was: from March 1842 to March 1843, were made 688 baptisms, 28 marriages, 26 burials. Of 688 baptisms, 447 were made in New Caledonia, 98 at St. Paul, 86 at Vancouver, and 57 at Cowlitz. By a recapitulation from 1838, were made 2,666 baptisms, 148 marriages, 86 burials. The vicar general left Vancouver for St. Paul during Passion week and returned on April 18th, the eve of Palm Sunday.

Rev. Fr. Demers was not expected to have any chance to come back before the return of the Brigade of the North. It was therefore with the greatest surprise that on entering his room, on Holy Thursday evening, April 13th, the vicar general met him there. Sweet and moving was the embrace after a separation of nearly nine months and a half. Leaving Vancouver June 29th, 1842, he reached Ft. Thompson Aug. 10th, Fort Alexander, on the Fraser River, Aug. 28rd, Fort Stuart, on Stuart Lake, 300 leagues from Vancouver, the residence of Chief Factor Ogden, the commander of the Brigade, on Sept. 16th. He celebrated a high Mass there on the 18th. Returning home, he reached Fort Alexander, September 24th, had a chapel built by the Indians, celebrated Mass in it Dec. 4th, and took his lodging in it on Jan. 3rd, 1843. He learned two languages, translated the hymns and prayers in their



idioms, and taught them to the Indians: and left them able to pray, sing, and explain the Catholic *Ladder*. Hard was their separation. Availing himself of the invitation of Chief Factor Ogden, he started with him on horse back, in three or four feet of snow, on Feb. 21st, from Fort Alexander; reached Fort Thompson March 1st, passed 18 days at Okanagan, starving, and waiting for a boat; came hence on horseback along the Columbia to Snake River; hence by boat to Walla Walla and Vancouver, 44 days from Fort Thompson. In going and coming he had encountered many trials, dangers and fatigues, sometimes extreme. The vicar general preached on Good Friday, and Father Demers on Easter Sunday, April 16th.

Father Bolduc, arriving from Cowlitz on April 19th, left for St. Paul with Fr. Demers, who preached there on Sunday, the 23rd, and returning to Vancouver, they both started for Cowlitz on April 27th, to prepare themselves for the mission of Whidby. On May 10th, they were on their way to Nisqually with 2 men and 11 horses, 7 of them with packages; they reached Whidby on May 25th, 1843.

Father Langlois being put in charge of Cowlitz, Vancouver, Cascades, Willamette Fall, and Clackamas Indians; left St. Paul May 17th, for his post. He succeeded to finish his church erected in Cowlitz in 1840; and began to celebrate Mass in it on Pentecost Sunday, June 4th, 1843. He visited several times the Indians of the mountains, living on the route to Nisqually. From Cowlitz he came to Vancouver in the beginning of June to attend the Brigades of the North and South. He went to the Cascades in the beginning of July, and gave a mission of 8 days to the Indians of that place. Passing hence to the Willamette Fall and the Clackamas tribes, he spent several weeks among them. The plat surveyed in Dec, 1842, at the Fall had been called Oregon City; it was growing rapidly, to no benefit to the Clackamas and Willamette Fall Indians. Hence the little success of Father Langlois, who consoled himself by the hope of the conversion of Walter Pomeroy, a pioneer carpenter, who built the cathedral of Oregon City in 1843.

On reaching the Clackamas Indian village,

Father Langlois found that the cross erected in 1841 had disappeared. It had been cut down by order of the Methodist preacher Waller, to the great sorrow of the Indians. Yes, the cross which shows the excess of the love of the Son of God for man—the cross by which Jesus Christ, our Blessed Redeemer, redeemed the world—the cross made known from those of the two thieves by a miracle—the cross shown to Constantine, in the sky, with the words: "*In hoc signo vinces*"—the cross which converted the whole world from paganism, and which is a terror to the devils—the cross, whose sign shall appear on the last day; that cross is a scandal to the Methodist minister Waller; he has it in horror, as the devils, he cannot bear the sight of it; he ordered it to be cut down, and pretended to teach the poor Indians *Christ crucified*, without showing them a cross!!!—Great God! What subversion of ideas and judgment in the sect! What destruction of saving doctrine! What turning upside down of common good sense and true religion rather unfortunately too well typified by the turning upside down of a table adorning the short belfry, (short faith) of the Methodist churches!

The vicar general in going to St. Paul to take the place of Father Langlois, taught catechism from May 1st to July 21st, on which day 18 persons made their first communion. Extremely great was the surprise of the vicar general when at the end of June, he saw Fr. Demers arriving at St. Paul from Whidby, which he had left with Father Bolduc after one month of residence. That step had not been taken rashly, but on the most weighty reasons, which the vicar general approved, and which it would be too long to explain here. Nevertheless Father Bolduc was ordered to go and pass the summer with chief *Tsalakum* in order to learn the idiom. But the rumors of war induced him to return from Nisqually. The plan of the Whidby mission being postponed till the arrival of Father De Smet, in its stead was announced the opening of a school at St. Paul in the fall. A second catechism class, begun by the vicar general at St. Paul after the harvest, was continued by Fr. Langlois, who on October 19th, received 19 persons to their first communions.

The news came in October that two other Jesuit Fathers, De Vos and Hockens, sent from St. Louis by Fr. De Smet, had arrived for the Flathead and Cœur d'Alene missions; they had come with a caravan of 700 souls. Dr. McLaughlin, on a second visit to St. Paul, in October, approached the holy table on a Sunday at the head of a number of the faithful. On his return to Oregon City, the vicar general accompanied him and chose a block for the church. A few weeks after, Walter Pomroy, whose wife was Irish, came to St. Paul, made his profession of faith, had his marriage blessed, his children baptized, and returned happy to the Tualatin Plains.

The 17th of October was a day of great rejoicing at St. Paul, on account of the solemn blessing of St. Joseph's college, after Mass chanted by the vicar general before a large congregation. On that day, there entered as boarders, 30 boys, sons of the farmers, save one Indian boy, the son of a chief. Father Langlois was the director; Mr. King principal and teacher of English, and Mr. Bilodeau, assistant, and teacher of French. Several rods east of the college was seen, in way of erection, a building 60 by 30 ft., for the Sisters expected to arrive with Father De Smet. Faithful to his promise of sending assistants, made in 1842, Sir George Simpson granted a passage in the canoe of the Hudson Bay Company, to five men and two women, who arrived with the Brigade on Nov. 28th. Father Demers, after attending Cowlitz with Father Bolduc, left it to come and remain in Vancouver, which he left in the beginning of December to return to Cowlitz, and the vicar general, leaving Father Langlois in charge of St. Paul, reached Vancouver Dec. 21st, to give the faithful of that place the festivals of midnight Mass, Christmas and New Year. It was during this year that Hon. Peter H. Burnett, (afterwards governor of California) while attending Mass on Christmas eve, merely as a spectator, was so moved by the solemnity of the service that he became a most zealous convert to the Catholic Church. Thus ended 1843.



#### ERECTION OF THE OREGON MISSION INTO A VICARIATE APOSTOLIC, DECEMBER 1ST, 1843.

Whilst the missionaries of Oregon were doing their best to promote the spiritual interest of the mission confided to their care, the bishops of Quebec and Baltimore, looking further and to a greater solid good, and acting in concert, earnestly recommended the Holy See to erect their mission into a Vicariate Apostolic. The Holy See acquiescing to their desires erected said mission a Vicariate Apostolic by a brief of Dec. 1st, 1843, and appointed the vicar general F. N. Blanchet its vicar apostolic with the title of *Philadelphia*. The vicar general was far from expecting such a result so soon, the notice of which reached him only on November 4th, 1844, to his great surprise and sorrow.

### SECTION XXIV.

(PUBLISHED JULY 25TH 1878.)

#### MISSIONARY LABORS IN 1844.

IN January 1844, at Vancouver, the vicar general baptized 10 adults and blessed 8 marriages after one month of instruction. As the town called Oregon City in 1844 contained 60 houses and two Catholic families, and had a good prospect of increasing, the vicar general thought it was time to provide it with a missionary. And as the right man was Father Demers, who was at Cowlitz, the vicar general left Vancouver on Feb. 19th, for that mission, which he had not visited for a year and a half. On his way he visited several Indian lodges baptized two children, one of whom was very sick, distributed biscuits to those who had been baptized before, and thereby made them and their parents happy. The vicar general and Father Demers left Cowlitz on the 26th, and arrived at Oregon City on the first of March, after a painful journey of five days. Father Demers on his arrival took possession of a house, rented from Dr. Newell at \$10 a month, and the vicar general returned to Vancouver on the following day. Father Demers had arrived at Oregon City, under strange circum-

stances; Bro. Waller having lost all credit among his countrymen had left for parts unknown. March 3rd, being Sunday, he held services before and after noon, and celebrated the first Mass ever said in the city; the chapel was found too small for the occasion.

There was a fight at Oregon City on Monday, March 4th, between some Indians of the Molalle river and some Americans, in which 1 Indian was killed and 2 Americans wounded. They were both sent to Vancouver for treatment, and both died; G. W. Le Breton, on the 7th, and the other on the 16th. Le Breton had become a Catholic at St. Paul, in 1842, but seeing he could not get the girl he expected, he withdrew gradually from the Church and apostatized. During his short sickness, the vicar general visited him often, and used all his zeal to bring him back to repentance, but all in vain; he died a Protestant, and was buried by chief Factor Douglas. The fight was an unfortunate and disgraceful affair, brought on by the indiscretion of two white men.

The vicar general left Vancouver for Oregon City and St. Paul on March 28th. Having settled some business for St. Joseph's college, and the mission claim, which was surveyed by Jesse Applegate, and returning, reached Vancouver on April 3rd. April 5th being Good Friday, chief Factor Douglas assisted at the office and came down to the adoration of the cross with governor McLoughlin. On returning to Cowlitz the vicar general baptized 7 Indian children on the Columbia and 3 on the Cowlitz rivers; and gathering those formerly baptized, he gave them biscuits. He found Father Bolduc in good health. Some business having been attended to, he returned to Vancouver on the 24th. Leaving on the 27th for St. Paul he sang high Mass at Oregon City on Sunday the 28th, reaching St. Paul on the following Tuesday with Father Demers, who after visiting together the mission saw and grist mills and the Sisters' house in course of erection, returned home, while the vicar general remained till June 30th, on business. On May 13th he blessed and erected a high cross on the spot chosen for the new church to be built in 1846. On Sunday, June 9th, the procession of the Blessed Sacrament took place at St. Paul,

which was made very solemn by the college pupils singing and performing figures before the Blessed Sacrament, during the procession. Father Demers went on June 10th to attend to the Brigades in Vancouver, which the vicar general reached on June 22nd after an absence of 58 days.

On July 12th, the vicar general left Vancouver for Cowlitz and arrived on Sunday, 14th. He said a low Mass. On his return he met in the Columbia river the English frigate *La Modeste*, Capt. Baily. The captain being desirous of visiting the Willamette valley left Vancouver with the vicar general, chief Factor Douglas and several officers of his staff for St. Paul. They all attended high Mass on Sunday, July 21st, and seemed to be very much pleased to see such a service. They lodged at the college, where there had been, on July 18th, an examination of the pupils before a large assemblage, with great credit to the teachers and scholars. Leaving on Monday on a tour to the upper valley, Fr. Demers accompanied them. Father Langlois left St. Paul to pay a visit to the Jesuit Fathers of the Rocky Mountains on July 28th. He returned on Sept. 6th, much worn out by a journey of 42 days on horseback. His feet were much swollen for a time. He returned with Father Mengarini on hearing of the arrival of Fr. De Smet by sea. Fathers Joset, Zerbinatti and Soderini, three new Jesuits, were sent from St. Louis to the Rocky Mountains this year.

#### ARRIVAL OF FATHER DE SMET BY SEA.

The long expected return of Rev. Father De Smet came at last. Leaving Antwerp, Belgium, on January 9th, 1844, in a sailing vessel called *L'Infatigable*, he met with great dangers at Cape Horn, touched at Valparaiso and Callao, spent four days outside the Columbia bar waiting for a pilot, passed the bar on July 31st, running straight east through the south channel, something never attempted before, came to a pass of 2½ fathoms of water, and arrived at Astoria in the evening. All who saw the course of the ship thought that she would be wrecked, the captain and passengers fearing the same. Father De Smet arrived at Vancouver in a canoe on Sunday the 4th, at 6 a. m.,

the ship arriving at 6. Father De Smet was accompanied by four new Fathers; Rev. Fathers Ravalli, Accolti, Nobili and Verernisae; some lay brothers and six Sisters of Notre Dame of Namur.

The news of his arrival reaching the vicar general at St. Paul on the 10th, he was at Vancouver the next day, and the religious caravan reached St. Paul on the 17th, and took up their quarters in the college. On Sunday the 18th, the vicar general sang high Mass before an affluence of people anxious to see the Sisters and the new Fathers. On the following Thursday was sung a Mass of thanksgiving. Father De Smet took a land claim on Lake Ignatius, and had in a few months a house built on the high land near the lake, for the residence of his Fathers. Father De Smet started on Oct. 6th for the Rocky Mountains; from whence Father De Vos arrived at St. Paul on the 13th, on horseback, bringing with him two lay brothers. The Sisters entered into their convent on Oct. 19th, and had a Mass celebrated in the interior chapel the next day; Fathers De Vos and Accolti entered their new house called St. Ignatius.

On November 4th two Briefs arrived, dated Rome, Dec. 1st, 1843; one erecting the mission of Oregon into a Vicariate Apostolic, and the other appointing the vicar general, F. N. Blanchet, to the position, with the title of *Philadelphia*, which, on representation to Rome from Quebec, was changed into that of *Drasa*, on May 7th 1844. The addresses of his letters from Canada betraying his case, felicitations were tendered to the vicar general, but he refused them for several days. His consultation being answered, it was useless to refuse, so he gave his consent on the 8th, and made a resolution to go to Canada to receive his episcopal consecration from the archbishop of Quebec, and hence to go and visit Rome.

Father Demers was appointed vicar general and administrator of the vicariate apostolic during the absence of the bishop elect, by letters of Nov. 25th. A mandate was issued, and on Dec. 5th 1844, the bishop elect crossed the bar on board the bark *Columbia*, Capt. Duncan, en route for Canada, via England. The Belgian bark *L'Infatigable*, was detained by contrary winds until the following day.

## SKETCH XXV.

(PUBLISHED AUGUST 1ST 1878.)

FIGHT AT OREGON CITY, MARCH 4TH 1844.

EXTRACT FROM THE MISSIONARY REPORT OF THE VICAR GENERAL IN 1844, ON THE OCCASION.

WE arrived from Cowlitz to the Willamette fall on March 2nd, after a painful journey of 5 days. After having installed the pastor of Oregon City into his house I returned to Vancouver. I soon learned what a crowd assisted at the Mass and Vespers of the first Sunday, March 3rd. The evil one did not allow the missionary to enjoy long this fine outset, for the following day human blood began to stream in a fight in which an Indian instantly succumbed and two Americans were wounded. Alas! what a misfortune! What shall be the consequences? And for what that broil? For false reports. One Klickitat Indian had been killed, he, his two wives and a baptized child, on the upper Clackamas river. Some one falsely accused the chief of the Molalle river Indians of the crime. A most certain report, even among the Indians, was that the massacre had been committed by 2 slaves whom their master had maltreated too much, and who had been seen returning to their land with the booty of their master. Dr. White who gave credit to the first report, had promised a reward of \$100 for the apprehension of said chief, living or dead. The chief of the Molalle did not ignore what had happened. Conscious of his innocence, but well armed, he had come to the town accompanied by four men. He crossed over to the Indian side. During that time there came the question to apprehend him. Dr. McLaughlin's store clerk remarked: 'That Indian is a good man, you should not molest him; if you do, you will repent!' No matter, the Dr.'s secretary (Le Breton) and a mulatto persisted and, on his return, asked him to surrender. He refuses; they insist; he defends himself; the mulatto is ordered to shoot, the shot starts the Indian is wounded; he rushes on his aggressors, who run away. He was nearly overtaking the secretary, who, turning, seized the muzzle of the pistol with his right hand,



the shot starts, enters and passes through his arm; the Indian staggers and falls, and the mulatto finishes him with the butt end of his gun. The four other Indians begin to shoot with guns and arrows; Americans come at the noise and return fire, but without catching them, and having two men wounded. The first, Le Breton, died in three days. There were found two balls in his elbow and the wad further. The second died 12 days after from the shot of an arrow in the left arm. The shaft had been immediately drawn away, but the iron remained, which could not be extracted but after death. Both died in dreadful sufferings. It is probable that they were poisoned. The last was but a spectator; the greater part of the Americans did not know what was the matter.

LETTER OF REV. M. DEMERS TO THE  
VICAR GENERAL.

Oregon City, March 6th, 1844.

Very Rev. Sir:—I did not suffer myself to be intimidated by the affray of the other day. I heard the musket shots closely succeeding, but I made light of them, till I saw men running backward and forward in the streets, loading their pistols and carbines. I asked what it was? "An Indian fight," was the answer. Le Breton has received two arrows, one in the arm and the other in the thigh, I think. There was such a confusion that 25 Indians, as brave and determined as they were, could have killed all the settlers. The Indians on the other side say that the deceased had come to have a talk with the whites, in order to disculpate himself from the charge made against him. The mulatto, Winslow, on seeing him, said: "that is the man who would kill him," and for whose capture Dr. White had promised a reward of \$100, which Le Breton had gained. I saw the poor Indian; he was still breathing. But, O barbarity! the mulatto who said it was he who pierced his hat with a bullet, did pierce him after he was dead: and, in the morning, his head was found split and entirely separated above the forehead, and the brains still clung to the axe which had been the instrument of such savage cruelty. *Horrendum est!* In another letter of March 7th, to the same, Fr. Demers adds: "The settlers seem to acknowledge they

have been too quick in this unfortunate affair, but the unlucky deed is over; it is a real murder, based upon the extremely rash and inconsiderate conduct, and the unjustifiable action of poor Le Breton who will pay dearly for his apostasy and crime."

—o—

The merit and glory of an historian is to be a true and faithful narrator of facts. If he fails in this, his veracity will be doubted in the most important points. This being so, what shall be thought of the History of Oregon by W. H. Gray, when all will learn how shamefully he has distorted and falsified the facts concerning the fight of March 4th. For it is false that the Indians of the vicinity of Oregon City made an attack on the town. It was by no means an attack: not one of the Clackamas, nor of the Willamette fall, but five of the Molalles only took part in the fight. It is false that the Indians commenced the fight. It is false that the chief was placed under guard and was killed when attempting to escape. It is false that the Indians made an attempt to destroy the people and town at Willamette fall. It is false that there was any need to stir up the whole country, to organize for defense, as all the Indian tribes were never so peaceable as they were then, having no reason to molest any one, as their fisheries, hunting places and camas prairies had not yet been taken away from them. It is false that the Company had any thing to fear from the Indians; if the fort was repaired, bastions built, and all other protective and defensive measures were completed, it was to defend itself against another kind of savageness.

SKETCH XXVI.

(PUBLISHED AUGUST 8TH 1878.)

MISSIONARY LABORS IN 1845 AND 1846.

WHEN the bishop elect left for Canada in December 1844, the missionary stations were attended as follows: Cowlitz by Rev. A. Langlois, Fort Vancouver by Father Nobili, Oregon City by Fr. Accolti, St. Paul by vicar general Demers, St. Joseph's college by Father Bolduc, and the Sisters by Father De Vos.

According to the best calculation, the Indian population at that time numbered 110,000, of which 6,000 were Christians; about half of them being at the Rocky Mountains and the remainder in the lower part of Oregon. The white Catholic population was about 1,000, of which 600 were in the Willamette valley, 100 at Vancouver, 100 at Cowlitz, and the rest in the various trading posts. The Jesuit Fathers had four missions at the Rocky Mountains in 1843, viz: St. Mary, St. Joseph, St. Peter and St. Michael; the Coeur d'Alene was one of them.

By a letter from administrator Demers, dated Oct. 8th, 1845, and other notes, the bishop elect learned the following: Father Nobili had left in June with the Brigade of the North for New Caledonia, Father De Smet visited lower Oregon at the end of June, Father De Vos had the care of Oregon City and Fort Vancouver, and Father Accolti was chaplain of the Sisters at St. Paul. The priest house was finished at Oregon City, and the church much advanced. The church built by Father Vercurisse at La Grande Prairie was soon to be blessed and opened for divine service. Father Ravalli had left for the Rocky Mountains. Sixty thousand bricks had been burnt for the new church at St. Paul. St. Joseph's college, containing 28 boarders, being too small, had been enlarged with a second story by its principal, Father Bolduc. The good religious of Notre Dame de Namur were overburdened with occupations in the care and teaching of 42 little girls, and a chapel, measuring 80 by 30 feet, was in course of construction for them.

The church at Oregon City was blessed and opened for divine service on Septuagesima Sunday, Feb. 8th, 1846, in presence of a large concourse of Protestants. From that date the church is full on Sundays, a number of people attending service through being desirous of seeing the impressive ceremonies of our church and hear the explanation of its dogmas. The corner-stone of St. Paul's brick church was blessed by vicar general Demers on May 24th, 1846, and the church was dedicated and opened for divine service on Nov. 1st of the same year. It was the first brick building ever erected in the country, measuring 100 feet by 45, with

wings or chapels of 20 feet; its belfry showing the sign of our redemption 84 feet from the ground. At Vancouver in 1845, chief factor Douglas having desired the erection of a Catholic church, one was put up and shingled. Governor McLaughlin was preparing to leave the Hudson Bay Co., and retire to Oregon City. "I was forgetting to say a word or two about the political state of the country," says vicar general Demers; "a provisory government had been established, Mr. George Abernethy is governor, the Hudson Bay Co. joins in with the provisory government; Vancouver, Cowlitz and Nisqually form a district of which chief factor Douglas is the judge in chief. This vindicates and proves to be false the charges formerly made that said company was opposed to a provisory government. If the Hudson Bay Co. opposed the establishment of a provisory government in 1841, no one could wonder or blame it, as commodore Wilkes himself was opposed to it, on the ground that it was premature.

On the occasion of the foregoing, we wish to correct a great mistake made in a lecture by an eminent judge, saying of Very Rev. F. N. Blanchet and Rev. M. Demers; "they were subjects of Great Britain, and their influence and teaching among the people was naturally in favor of the authority and interest of the Hudson Bay Co. They discouraged the early attempts at the formation of a settlers' government in the country." All this is entirely inaccurate; their being British subjects had nothing to do with their teaching, nor would naturally lead them "to teach their people in favor of the authority and interest of a fur company." A higher sense of feeling than this was their rule; they had a conscience and a faith. Nor did they ever discourage the early attempts of a settlers' government, either within or outside of their churches. When, during the meeting in June 1841, vicar general Blanchet gave his opinion that it was too soon, that, as commodore Wilkes was expected here, the committee should wait for his opinion. That step was by no means an act of opposition, but on the contrary an act of prudence, which the commodore approved of at St. Paul on June 7th, on the ground that the country was too young. And also on a later

occasion, when he begged that his name be erased from those of the committee, that was done in no sense of opposition but for want of time. In a word, let all comprehend that the two Catholic missionaries understood too well the delicacy of their position in this new and unsettled country, to commit such imprudent blunders.

The Catholic Church was progressing at Oregon City under the teaching of Father De Vos, whose sermons were touching. On July 31st he received the profession of faith of Dr. Long and wife, and Miss Cason. In 1846 the following became converts, viz: Hon. P. H. Burnett, June 7th; Miss Walter Rogers, Aug. 3rd; Maria E. McLaughlin, (Mrs. widow Rae,) Oct. 4th; and in 1847, Fendell Car Cason, Feb. 28; and W. Wood, aged 77 years, March 7th. St. Paul had also its converts in the persons of Mr. Johnson, and a learned doctor and his wife, who were very edifying. No one dared to ask the doctor why he had returned to his ancestors' religion. Three or four thousand immigrants are expected this year. The good Dr. Long had the misfortune to get drowned while crossing the Clackamas river on horseback, ten or eleven months after his conversion. His remains were buried in the enclosure of the church of Oregon City, by Fr. De Vos, in the beginning of June or July 1846.

#### CONDITION OF THE MISSION AT THE END OF 1841.

A deputation of Indians came down from New Caledonia to Vancouver in 1844, to call for a missionary. The number of priests not permitting their petition to be granted, they returned home sorrowful. Father De Smet having brought some priests, Father Nobili started in 1845 for New Caledonia. In 1846 another Father went to assist him; returning, they came back in the spring of 1847. Mostly all the Indian tribes of New Caledonia had been instructed and baptized.

At the end of 1844, after six years of efforts, disproportioned with the needs of the country, the vast mission of Oregon, on the eve of its being erected into a vicariate apostolic, had gained nearly all the Indian tribes of the Sound, of New Caledonia, and several of the Rocky Mountains and lower Oregon. It had brought

6,000 pagans into the faith. Nine missions had been founded: five in lower Oregon, and four at the Rocky Mountains. Eleven churches and chapels had been erected: five in lower Oregon, two in New Caledonia, and four at the Rocky Mountains. One thousand Canadiane women and children, had been saved from the imminent peril of losing their faith. The schemes of the Protestant ministers had been fought and nearly annihilated, especially at Nisqually, Vancouver, Cascades, Clackamas, and Willamette falls, so that a visitor came in 1844 and disbanded the whole Methodist mission, and sold its property. The Catholic mission possessed two educational establishments, one for boys and the other for girls; the number of its missionaries had been raised from eight, (four secular and four regular priests), to fifteen, without speaking of the treasure the mission had in the persons of the good religious of Notre Dame de Namur. Such were the results obtained in spite of the want of missionaries, which greatly impaired all their efforts.

## SKETCH XXVII.

(PUBLISHED AUGUST 15TH 1878.)

### THE BISHOP ELECT'S JOURNEY TO CANADA, ROME, AND RETURN TO OREGON.

THE bark Columbia sailed from Astoria to Honolulu in 26 days. She stayed there 12 days which the bishop elect spent with the Picpus Fathers, who had a splendid stone church measuring 150 feet, a large congregation and a beautiful Sunday service. The bark leaving Honolulu on Jan. 12th 1845, doubled Cape Horn March 5th, and reached Deal, England, May 22nd, being five months and eighteen days from Astoria. The bishop elect passed to Dover and from thence to London, where he remained ten days, the guest of Mr. Pabbé Mailly, pastor of the French chapel in London. Embarking at Liverpool on June 4th, he reached Boston on the 19th, and Montreal, Canada, on the 24th. A few days after he arrived at Quebec, whose venerable church at that time was draped in mourning on the occasion of the

burning of its suburb, St. Roch, a month before, and that of St. John a few days previously.

Being unable to receive his episcopal consecration in Quebec, the bishop elect determined to receive it in Montreal, with bishop elect Prince, coadjutor of Montreal, the ceremony having to take place on July 25th. The consecrator was the Rt. Rev. Bishop of Montreal. There were present on the occasion five bishops besides the two elects, 150 priests, 50 other clerics, and an immense crowd of the faithful. Canada had never witnessed a festival of such splendor before. It was in Canada that the bishop of Philadelphia, *in partibus*, learned that his title had been changed into that of Drasa, on May 7th, 1844. After passing a month and a half in Canada, the bishop of Drasa left for Boston, July 12th, reached Liverpool, passed some days in London, went thro' Brighton, Dieppe, Rouen, and reached Paris on Sept. 8th, taking his lodging at the Brothers of St. Jean de Dieu.

The bishop of Drasa had a great task to perform before returning to his vicariate; which was to obtain from Rome some assistant bishops, to look for new missionaries and new sisters, and collect funds to enable him to buy the requisites for his vicariate, and pay the freight upon them and also the passage of the missionaries. All this required much time and traveling, and going backward and forward. Hence it took twelve months, from Oct. 1845 to Oct. 1846, to look for help and funds, followed by waiting nearly five months for a ship in which to return home.

His 1st trip and visit was to Belgium in order to secure new Sisters of Notre Dame de Namur. On his way he passed through Cambrai, Douay, Lille, Gand, Malines and Brussels. All who heard of his mission became deeply interested in it. His second visit was to Rome. Leaving Paris on Dec. 17th, he spent the festivals of Christmas at Marseilles, and reached the holy city on Jan. 5th, 1846. He soon obtained an audience and was received several times by his holiness Pope Gregory XVI. The four months he passed in the eternal city were well employed. He presented to the sacred congregation of the Propaganda a memorial on the condition and wants of his vicariate. He

visited the four great basilicas and other great churches and monuments. He descended into the Catacombs several times, and obtained the relics of Sts. Jovian, Severin, Flavia and Victorin. Leaving Rome on the 8th of May for Paris, he visited on his way Leghorn, Genoa, Marseilles, Lyons and Chalons. He stayed some days at Avignon and a week at Lyons, the guest of the grand seminary. He had been allowed to address its 800 seminarists, three of them soon presented themselves for the mission of Oregon; they were B. Delorme, J. F. Jayol and F. Veyret. He assisted on that occasion, May 24th, to the episcopal consecration of Mgr. Pavy, bishop of Algiers.

Having already visited the principal towns of Belgium with much success in 1845, the bishop of Drasa directed his steps this year towards Prussia, Bavaria and Austria. Leaving Paris on June 17th, he went first to Liege and assisted, on the 21st, at the grand procession of Corpus Christi, at which were present 17 bishops, a large number of priests and an immense religious crowd. It was the jubilee of the VI century of the festival which took its birth in the church of St. Martin. He then visited Verviers, Aix-la-Chapelle, Cologne, and next, descending the Rhine, Bonn, Coblenz, Mayence, Frankfurt and Aachenbourg; after which passing through Wurzburg and Dounvert, he reached Munich where he spent 8 days, the guest of the barefooted Fathers of St. Augustine. Descending the Danube, he next visited Passau, Lintz and Vienna, where he remained three weeks, the guest of the Redemptorist Fathers. On returning he visited Augsburg and Strasburg, where he remained a week, the guest of its illustrious bishop. On August 21st, he was again in Paris, the guest of the seminary of foreign missions.

It was on his return to Paris that he learned his vicariate had been erected, by briefs dated July 24th, 1846, into an ecclesiastical province, with the three sees of Oregon City, Walla Walla and Vancouver Island. The vicar apostolic was called to the metropolis of Oregon City, Rev. A. M. A. Blanchet, canon of the Montreal cathedral, to that of Walla Walla, and vicar general Demers to that of Vancouver Island.



In the course of his long rounds, the bishop of Draca met everywhere with the warm sympathy of nuncios, archbishops, bishops, pastors of churches, and the highest authority of each state. He was received in audience by their majesties the king and queen of Belgium; by his majesty the king of Bavaria; by their imperial majesties the emperor and empress mother, and his highness the archduke Louis of Austria; and three times by his majesty Louis Philippe, king of France.

The sympathies of king Louis Philippe for the great mission of Oregon prompted him to grant a free passage to the archbishop and his missionary companions on the vessels of the royal navy; but this favor becoming impossible by unexpected circumstances, he ordered their excellencies, Mr. Guizot, minister of the interior, and Mr. Maken, minister of the marine, to pay each 7,200 francs, as an indemnity for the expense the delay might put him to. This added to the 8,000 francs the king had already given him, on his return from the East, made the fine round sum of 17,800 francs received from the government. God bless La Belle France for such a gift!

The passage on the government vessel failing, the Oceanic Maritime Society came forward, offering a passage in October; but that also failing, three Belgian vessels offered themselves, but were found too small to accommodate 22 passengers. The Oceanic Maritime Society then bought a vessel which was expected to start at the end of December. On learning that, the archbishop went to Namur, returning with the Sisters to Paris on Dec. 22nd; but that was a month too soon, as the vessel was not ready at that time. The missionaries had also the trouble of coming several times to Paris for departure, and were obliged to return elsewhere to save town expenses. At last, the vessel leaving Havre for Brest on Jan. 9th 1847, the archbishop and missionaries left Paris on January 20th, and reached Brest on the 23rd; but the vessel had not yet completed her cargo. It is but just to mention here that the Leopoldine Society of Vienna, the directors of the railroad in Belgium and France, and the Royal Messageries gave a distinguished mark of their sympathies in favor

of the Oregon missions: the first in tendering 4,000 florins; the second by granting the archbishop and sisters, with their baggage, a free pass on the railroad from Namur to Paris; and the last in allowing persons and baggage to pass at half fare from Paris to Brest.

The bark was blessed and called "*L'Etoile du Matin*" (The Morning Star) by the archbishop, on Feb. 2nd, in presence of a religious crowd. The wind being favorable, all went on board on the 10th; but the following day being a dead calm all returned on shore. At last, after a month's delay at Brest "*L'Etoile du Matin*," capt. Menes, put to sea on Feb. 22nd, 1847. The religious colony she carried was composed of 22 persons, including the archbishop, viz: 7 sisters of Notre Dame de Namur; the 3 Jesuit Fathers, Goetz, Gazzoni and Menestrey, and 3 lay brothers; 5 secular priests, Le Bas, McCormick, Deleveau, Pretot, Veyret; 2 deacons, B. Lormé and J. F. Juy, and a cleric, T. Mespié. The apartment of the sisters was very good: a long saloon, a long table was common to all. An altar had been fixed at the after part of the ship, where holy masses were daily celebrated on the relics of the four holy martyrs. Sunday and evening services, on deck, were very solemn and impressive. Prayer, reading and the daily occupations of the missionaries. The beauties of the vast sea and of the spangled vault, especially of the southern bright starry firmament at night were subjects of profound meditation on the powerful creating hands of God; "The heavens show forth the glory of God; and the firmament declareth the work of his hand; wonderful are the surges of the sea; wonderful is the Lord on high."

Yes, a thousand times yes: he who said to Simon: "Thou art Peter, (a rock) and upon this rock I will build My Church, the gates of hell shall not prevail against it," is the same God, the Son of God, "who made all things, and without whom was made nothing that was made." And yet, alas! there have been found pygmies, and worms of the earth, men so perverse, so unbelieving the power of God in heaven and earth, proudly and insultingly denied Him the same efficient power in building an infallible Church for the salvation

of souls created to His own image and likeness, and who foolishly began a pretended reformation. Great God! what nonsense! what folly! what horrible blasphemy!

The sailing of the bark was generally smooth with the exception of two heavy storms: the first which came on a sudden from the West, on the parallel of Rio Janeiro, and lasted 24 hours, carried the bark some hundred miles out of her course. It was a real tempest; the second lasted eight days, during which the wind was very high and contrary, and the sea heavy, when blowing from south to north on the Pacific. On both occasions the captain appeared very

The end of promise appeared at last on the 12th, and the bark arrived 12 miles from the point of destination. She remained outside for want of a pilot and wind. At last, having been 5 months and 23 days from Brest, and under the pilotage of Reeves, she crossed the bar safely and entered the Columbia river late in the afternoon of Aug. 13th, 1847, and cast anchor in Gray's Bay. Then it was that the missionaries, in their exceeding great joy, chanted a *Te Deum*, which the echoes of Cape Disappointment and the neighbouring hills repeated with emulation. On the 14th of Aug. our bark got aground at the mouth of the Willamette, and on the 19th, the missionaries left her for St. Paul, which they reached on Saturday the 26th, late at night. The archbishop left her on the 25th, celebrated Mass in the cathedral at Oregon City on the 26th, reached Chamboeg the following day, and from thence, accompanied by a large concourse of Catholics and Protestants, he entered the church at St. Paul vested with his episcopal robes, mozetta, miter and crozier. After the *Te Deum* and benediction of the Blessed Sacrament, and appropriate words from the archbishop, all retired happy. The bishop elect had been two years and seven months absent.

## SECTION XXVIII.

(PUBLISHED AUGUST 22ND 1878.)

### REJOICINGS IN THE ARCHDIOCESE.

#### ARRIVAL OF THE BISHOP OF WALLA WALLA.

#### CONSECRATION OF BISHOP DEMERS.

#### CONDITION OF THE DIOCESES.

FROM the arrival of the archbishop to the sad event which put the Catholic missions of Oregon upon the brink of their ruin, there were but festivities and rejoicings in the archdiocese, especially at St. Paul. The presence of the archbishop in the church, on his throne, with episcopal insignias, surrounded by a numerous clergy, the beauty of the chant, music and solemnity of the service, were drawing the faithful who could not weary of contemplating the beauties of God's house.

On Sundays, Aug. 29th, and Sept. 5th, the archbishop mounted the pulpit and gave some details of his journey. On the 3rd Sunday he administered the sacrament of Confirmation to a large number of persons. On the 4th Sunday he made an ordination, raising deacon Jayol to the priesthood. On the 5th Sunday he gave Confirmation at Vancouver. On the 6th, 7th and 8th Sundays, he was at St. Francis Xavier's mission of Cowlitz where he remained two weeks and which, then, contained 25 families, or 186 souls, of whom 120 were adults and 56 children, and 74 communicants. He confirmed there 50 persons, celebrated high Mass on the 2nd and 3rd Sundays. The offices in the morning and afternoon were made solemn by the plain chant and the singing of French impressive hymns by the two choirs of men and women. He witnessed once more the successful efforts of the two first missionaries in teaching, in the French mission, the first verse of a large number of which were sung on Sundays by the whites as well as by the Indians in their canoes. He was at St. Paul on Sunday: made an ordination that of deacon B. Delorme. On the following day, All Saints' high Mass was celebrated, as to chant, music and cere-



witnessed before. In fine, the 30th of November 1847, feast of the apostle St. Andrew, falling on a Tuesday, put the crown to all the previous festivities and rejoicings of the faithful, by the episcopal consecration, which the bishop-elect of Vancouver Island received in the church of St. Paul on that day, at the hands of the archbishop, in presence of a numerous clergy and a very large number of the faithful. While the archbishop was on sea, sailing for his archdiocese, the bishop of Walla Walla, who was consecrated on September 27th 1846, left Montreal for St. Louis March 23rd 1847. Commencing from there a journey of 5 months, in wagon on the plains, he reached Fort Walla Walla on Sept. 5th, seven days after the arrival of the archbishop at St. Paul. He was accompanied by nine persons, viz: four Fathers, O. M. I., of Marseilles, and two lay brothers: and two secular priests, Rev. Fathers Brouillet, vicar general of Walla Walla and Rousseau, and Wm. Leclair, a deacon. He was heartily received by the commandant of the fort, Mr. McBean and family, who were Catholics, and treated, with his clergy, with great attention and respect.

By the arrivals from France and Canada, the ecclesiastical Province of Oregon City possessed in the fall of 1847, 3 bishops, 14 Jesuit Fathers, 4 Oblate Fathers of M. I., 13 secular priests, including a deacon ordained in 1849, and a cleric, T. Mesplé, ordained in May 1850; 13 sisters and 2 houses of education.

The archbishop started with ten priests, including T. Mesplé, two Jesuit Fathers at St. Ignatius' residence, 13 sisters and two educational houses. The bishop of Walla Walla was starting with 3 secular priests, including a deacon, 4 Oblate Fathers of M. I., and 12 Jesuit Fathers at the Rocky Mountains. The bishop of Vancouver Island had not even one priest to accompany him to Victoria. Such was the situation on the eve of a most eminent danger.

The whole mission of Oregon, comprising the three sees, was divided in 8 districts. To the see of Vancouver Island were attached the districts of New Caledonia and Prince Charlotte Island; to the see of Oregon City was attached the district of Nisqually; to the see of Walla Walla were attached the districts of

Colville and Fort Hall. On a later occasion, June 29th 1853, at the recommendation of the I. Plenary Council of Baltimore, held in 1852, the Columbia river and parallel 46 became the line of division between the dioceses of Oregon City and Nisqually, from the Pacific to the Rocky Mountains.

The three sees and the districts attached to them contained numerous tribes of Indians, who had been visited several times by the Catholic missionaries and converted, in great part, to the Catholic faith; they were calling for priests since 1838. The time had arrived to see their earnest desires accomplished. This was to be the case with the Cayuses living on the Umatilla, their camp being 30 miles from another Cayuse camp situated on the Walla Walla, a few miles from the fort. The first camp was Catholic at heart, and their chief, *Tamatowe*, offered a home to the bishop.

The diocese of Walla Walla had this specialty, that it had already three Presbyterian missions; one at *Wailatpu*, on the Walla Walla, among the Cayuses mentioned above, established in 1836, by Dr. Whitman; another at Lapwai, on the Clearwater, six days' journey from Fort Walla Walla, established in 1836 among the Nez Perces by minister Spalding; and the last established by Mr. Eells among the Spokanes. Hence the trouble, the bishop being regarded as an intruder.

The object of the Fathers, O. M. I., being the evangelization of the Indians, they left Walla Walla with Father Ricard, their superior, early in October, to go and found a mission among the Indians of Yakima. The bishop of Walla Walla left the fort, with his clergy, for the Catholic camp of the Cayuses on October 27th, and reached the place the same day, a Saturday.

The arrival of the bishop of Walla Walla with his clergy to the fort was a thunderbolt to the Presbyterian ministers, specially to Dr. Whitman. He was wounded to the heart by it. He could not refrain from expressing his great dissatisfaction, saying he would do all in his power to thwart the bishop. Such was the situation of affairs and the sad prospect of the bishop on Sunday, Nov. 28th, the eve of the terrible tragedy which brought the Catholic

Mission and its establishments in Oregon upon the brink of its ruin; for at the sight of the good already done and to be done by the army of the zealous missionaries just arrived, the devil, shaking with anger and rage, resolved to make his last efforts to utterly ruin the Catholic clergy on this Coast; hence the horrible drama.

#### THE MURDER OF DR. WHITMAN AND WIFE.

The emigration of 1847 had brought dysentery and measles among the Protestant camp. 197 had succumbed to the epidemic. The Indians already much displeased with their teacher, Dr. Whitman, for his lack of good faith and fidelity in his promises, suspected him of poisoning them. They were confirmed in their suspicion by the report of a certain half-breed of the place, called Joseph Lewis, raised in the Eastern States, who said: "He had heard, at night, Dr. Whitman, his wife and minister Spalding speaking on the necessity of killing them in order to seize their lands;" and adding, "If you don't kill them, you will be all dead by next Spring." Thereupon, the death of Dr. Whitman was resolved.

On Sunday the 28th, six other Indians were buried. On Monday, the 29th, 1847, after having buried three other of their brethren, a certain number of them went to Dr. Whitman's establishment about 2 or 3 p. m., and entered his yard, carrying weapons concealed under their blankets, while the few men were busy, they began their work of destruction by butchering the doctor, his wife and 8 other Americans that day.

On Tuesday, Nov. 30th, the vicar general having to go and baptize some sick children at the Protestant Cayuse camp according to promise, he started and arrived there at 7 p. m. There it was that he heard of the atrocious drama. He passed the whole night awake. On the morning of Dec. 1st, after baptizing the children, he went to the dreadful place of the massacre, consoled the women kept in the doctor's house, washed the bodies and buried them with the assistance of a Frenchman, called Standfield, who had been spared; and all that in the presence of the murderers; and going once more to console the women, he started

in haste in order to meet and save minister Spalding's life who was coming on that day from the Cayuse camp to the doctor's house.

### SKETCH XXIX.

(PUBLISHED AUGUST 29TH 1878.)

#### NARROW ESCAPE OF MR. SPALDING.

#### THE LIVES OF FR. BROUILLET, THE BISHOP AND CLERGY IN GREAT DANGER.

#### THE PRISONERS REDEEMED AND CARRIED TO OREGON CITY BY CHIEF FACTOR OGDEN.

FATHER Brouillet was much pained when, in starting, he saw one of the murderers following him with his interpreter, who was an Indian. He had barely made three miles when he observed minister Spalding coming in, and who at once called for news. The vicar general hesitates, the minister urges him; the vicar general evades his questions and keeps an animated conversation with the interpreter and murderer. He begs for mercy and for the life of the minister; the murderer hesitates, and says at last he must go and consult his friends, and forthwith starts at full gallop. Then, Father Brouillet reveals to Mr. Spalding the horrors of the slaughter, the subject of his conversation with the murderer, the object of his running back, and recommends him to take a determination at once, if he wishes to save his life, as the murderer will soon return. Mr. Spalding is struck with terror; he utters sad lamentations, asks many questions, and knows not what to resolve upon. He asks for and receives provisions, and Father Brouillet leaves him still talking with the interpreter. At last he rushes to the forest at dusk in the evening. The vicar general had scarcely made a few miles when he heard the racing trot of horses; they were three men, who gave vent to their great displeasure when they did not see Mr. Spalding. From that day the life of Father Brouillet was not safe from danger. He was held responsible for the escape of the minister. That night he also passed without sleep.

On Thursday, December 2nd, he reached the young chief Tomatow's camp early. On



learning the atrocious deed, the bishop, and clergy, and the whole camp were struck with consternation. A few days after an express arrived from Walla Walla, informing the bishop that his life and the lives of the priests were in danger, on the part of a certain number of Indians who could not forgive Father Brouillet for having deprived them of the chance of adding another victim to the ten first ones. On the 3rd, the bishop assembled the chiefs, expressed the deep pain and sorrow he felt at the enormous crime, and recommended them earnestly to use their influence in order to save the widows and orphans. The chiefs answered that they had no hand in the massacre, and would use their influence to save the lives of the captives. A few days later, a young man who stayed in the doctor's mill, 20 miles distant, was also killed; the rest had the chance to escape. On the 10th, the two sick men who were spared on the day of extermination, were drawn from their beds and cruelly massacred. On the 11th, one of the captives was carried away to the tent of one of the chiefs.

On December 16th, the bishop received a letter, dated 10th, from Mr. Spalding, relating the hardships of his six days' traveling only at night, partly on foot, begging him to tell the Indians that the Americans would not make war, nor come for revenge, and to send his letter to the governor. On December 20th, the great and subaltern chiefs repaired to the bishop's house to hold a council before him and his clergy, in which after a long talk and deliberations, a manifesto was drawn and given to the bishop to be sent to the governor with a letter from him. The bishop availed himself of the occasion to recommend once more and earnestly that they who had carried away some of the captives, to return them without delay.

As soon as the sad tidings of the Wailatu massacre had reached Fort Vancouver, chief factor Ogden, knowing the importance of a prompt action, started without delay to come to the help and rescue of the captives. On reaching Fort Walla Walla on December 19th, he sent an express to notify all the chiefs to come and assemble at the fort. On a first invitation, the bishop begged to be excused, on a second, he came down with his clergy. The

assembly took place on Dec. 23d. Chief factor Ogden strongly deprecated the horrible massacre, threw the blame on the chiefs for not restraining the young men, and said he did not come on the part of the Americans, but only on the part of the Hudson Bay Company; he would not promise peace, but would employ his influence to obtain it; that he had come to rescue the prisoners, and expected he had not come in vain. The chiefs answered him that in consideration of his age, white hairs, and the assurance that he was unable to deceive them, they would grant his request. The Nez Perces chiefs consented also to release Mr. Spalding, his family and other Americans held as hostages.

On December 29th, the prisoners of Wailatu, 51 in all, arrived at the fort; those of Lapwai, 11 in all, arrived on Jan. 1st, 1848, under an escort of 50 warriors. A high price was paid for the captives. The following day was fixed for the departure, now most urgent on account of the strange rumors which circulated among the Indians, that the Americans were at the Dalles, coming to take a revenge; which rumors might in a moment make the Indians change their minds and try to keep the prisoners as hostages. The bishop accepted a passage on the boats; he was accompanied by Father Rousseau, and by Fr. Ricard, O. M. I. In spite of all the diligence by chief factor Ogden, the boats ventured into the stream at 2 p. m., just in time to escape the 50 Cayuse warriors who arrived scarcely an hour afterwards to kill Mr. Spalding, and no doubt, to keep the others as hostages.

At the Dalles minister Spalding showed the true spirit which animated him towards the Indians, quite different from that expressed in his letter to the bishop of Walla Walla, in urging Major Lee to go in haste in order to take them by surprise; and in designing to Major Magone those who deserved death, with the exception of five or six to be spared. The boats reached Fort Vancouver on January 8th. On the 10th, chief factor Ogden delivered the prisoners to the governor at Oregon City, with the letter of Mr. Spalding to the bishop, the manifesto of the chiefs, accompanied by the bishop's letter to the governor. The editors

of the *Oregon Spectator* would publish but a part of Mr. Spalding's letter; but Mr. Ogden saying, "must publish all or nothing," they consented, but with much repugnance. On Jan. 15th, the bishop of Walla Walla, after hard trials and imminent danger arrived safe at St. Paul, the residence of his brother, the archbishop of Oregon City.

After the bishop's departure, vicar general Brouillet left Fort Walla Walla and returned to Umatilla with Fr. Leclaire. He remained there till February 20th, in the midst of thousands of rumors of troops at the Dalles, of battles and of villages being burnt. He had promised the Cayuses of his mission to remain with them as long as peace would last; so he did, in spite of many dangers on the part of both the Indians and the Americans. The first fight with the Americans having taken place on Feb. 19th, he thought he was disengaged from his word, and left the following day for Fort Walla Walla. But the Indians were so displeased with his departure, that they plundered his house and set it on fire. And as the commissioners called by the chiefs to treat on peace were leaving on March 13th, he availed himself of the occasion to go down with his companion. He was accompanied by Fathers Chirouse, Pandosy, and others of the Yakima mission; all going to St. Paul of Willamette.

#### EFFECTS OF THE MURDER AND WAR UPON THE CATHOLIC AND PROTESTANT MISSIONS.

The murder of Dr. Whitman and others had the effect of bringing in imminent danger the lives of the bishop and his clergy. The war which followed brought the Cayuse mission to an end only for a short time; for a few months after, the Cayuses of Umatilla recalled their priests; and the bishop started from Vancouver June 4th, 1848, to return to his diocese. He reached the Dalles on June 10th, and being forbidden to go further by Mr. Lee, the superintendent of Indian affairs, he fixed his residence there, and began a mission at the Dalles, which was a part of his diocese. The Oblate Fathers returned unmolested to their Yakima mission, about the same time. Very different were the effects of the murder and war upon the Presbyterian missions of Waiilatpu, Lapwai

and Spokane. They had for effects their total destruction for ever; for not only no Indians recalled their ministers, but none of them would have been safe there. Knowing this, ministers Eells and Walker hastened to leave their Spokane mission at the beginning of the war under a strong escort.

#### BLACK INGRATITUDE AND INFAMOUS CALUMNIES OF MR. SPALDING. THE CATHOLIC CHURCHES IN DANGER IN LOWER OREGON. A PETITION TO THE LEGISLATURE AGAINST THE PRIESTS.

The loss of the ministers and their friends was too great not to be deeply felt. To their grief succeeded fits of anger which they discharged upon the bishop and his clergy. Mr. Spalding, closing his soul to all the noble sentiments of gratitude, and forgetting all its duties, accused the bishop and his clergy of having been the instigators of the horrible massacre. He published in the *Oregon American* of 1848, an incorrect history of it, containing 16 calumnious charges. Father Brouillet, in giving a true history of the massacre, refuted the charges in a pamphlet of 107 pages, published by the *Freeman's Journal* in 1853, and republished by the *Catholic Sentinel* in 1869. But the orally malicious charges of the minister, from the beginning had already produced the evil fruits of deep and fatal impressions; and the excitement became so great that the volunteers in starting said that their first shots would be for the bishop and his priests; and that, for several months, the Catholic churches and establishments in the Willamette valley were in the greatest danger of being burned down. But not satisfied with that, the ministers became jealous in seeing the Jesuit Fathers safe and quiet among the Indians of the Rocky Mountains, the Oblate Fathers returning to their mission at Yakima, and the bishop attending the prayers of the Umatilla Indians, on his way for that mission, while they could not return. This being too much, they conceived the plan of a petition to be drawn up and largely signed, repeating the infamous charges, and to be sent to the legislature. It was presented, but by that time the good com-

mon sense of the people had made them right; two-thirds of the legislature voted against it, and the officers of the army, their soldiers and volunteers, becoming better acquainted with the true facts on reaching the seat of war, did homage to the truth in acknowledging the honorable and loyal conduct of the bishop and his clergy.

### SKETCH XXX.

(PUBLISHED SEPTEMBER 5TH 1878.)

FATHER BROUILLET'S PAMPHLET IN 1848, 1857, 1869 AND 1871. CHARGES RENEWED IN 1869 AND 1871, AND ANSWERED IN 1872.

TO those who never read Father Brouillet's pamphlet, written in 1848 and published in 1853, and who desire to know its contents, we give the title of its five chapters, viz:—

1. The remote and immediate causes which led to the Whitman massacre.
2. Documentary evidence proving the foregoing assertion.
3. Review of the evidence adduced in the foregoing chapter.
4. Journal of the principal events that occurred in the Walla Walla country from the arrival of the bishop and his clergy until the moment they left for the Willamette valley. Letter of Father Brouillet, from Fort Walla Walla, March 2nd, 1848, to Col. Gilliam. Letter of H. H. Spalding, from Clear Water, Dec. 10th, 1847, to the bishop of Walla Walla. Meeting of the chiefs at the bishop's house, and their manifesto. Arrival of chief factor Ogden, and redemption of the captives. The bishop at the Dalles, on his way to Umatilla.

5. Summary of the chief accusations made by Mr. Spalding against the Catholic clergy of Walla Walla, with an answer to each of them.

But this was not the end of the trouble; the charges were renewed; this time not by one minister only, nor presented only to a territorial legislature for action, but by an army of ministers, and presented by them for action to the highest authority in the land, the Senate: for, as the infamous charges made by H. H.

Spalding against the Catholic clergy of Walla Walla had reached the various Protestant sects of Oregon and the Eastern States, and were believed by them as gospel truths; and whereas, hostile to each other in principles, they are always ready to join together in an assault on the old mother Church, they availed themselves of a chance of showing their hatred to her, 22 years after the massacre, as follows:—

In 1857, a special agent of the Treasury Department, J. Ross Browne, was sent to the far West, to make a report on the condition of the aborigenes, and the potent causes of war between them and the white settlers. On finding that Father Brouillet's pamphlet was an important document on the subject, he embodied it in his report, which the U. S. Congress published as Executive Document No. 38, of 1859. The fact remained unnoticed for ten years, till on a sudden, during the year 1869, it drew the attention of seven Protestant associations, or sects in Oregon, and three in the Eastern States; and greatly aroused their ire, because "It severely reflected upon the devoted missionaries of the American board." Hence, the many resolutions of each sect, severely blaming the action of the Senate, calling Fr. Brouillet's pamphlet "a libel on Oregon's history, and a gross and malicious calumny," endorsing the most infamous charges of H. H. Spalding and ascertaining them, as if, after a lapse of 22 years, and so far from the spot, they had been eye witnesses, and had seen and heard all; whereas, Col. Gilliam, his soldiers and the volunteers, on the spot two months after the massacre, becoming better acquainted with the facts, had exonerated the bishop and his clergy from all blame; which the legislature also did in Dec. 1848, by rejecting, by a two-third vote, the petition, repeating the charges and demanding the expulsion of the Catholic clergy from the Indian country. The action of these ten Protestant sects having been embodied in a pamphlet of 81 pages, the same was passed by Mr. Spalding to Mr. A. B. Menckem, supt. of Indian Affairs in Oregon, and passed by him to Mr. Delano, secretary of the Interior, who presented it to the Senate on Feb. 8th, 1871, and is known as Executive Document No. 37, of 1871.

This executive document No. 37, 1871, was ably answered and victoriously refuted in 1872, by Father Brouillet and the Catholic World: by the first in a pamphlet of 18 pages in double column, which the Catholic Sentinel produced in July and August, 1872, and wherein he declares unreliable and malicious the evidences of the ten churches, and proves that point of evidence under the following heads: 1. falsification of official reports; 2. falsification of depositions; 3. falsification of quotations; 4. falsity of statements; by the second in an article of 18 pages in double column, to be found in that magazine for February, 1872; wherein it says of the executive document No. 37, 1871: "We have had recently placed before us an official document printed at the public expense for the edification of the United States Senate, and, no doubt, widely circulated throughout the union under the convenient frank of many pious members of Congress, in which are reproduced calumnies so gross, and falsehoods so glaring, that we consider it our duty not only to call public attention to it, but demand from our rulers at Washington by what right and authority they print and circulate, under official form, a tissue of falsifications, misrepresentations, and even forgeries, against the religion and the ministers of that religion which is professed by five or six millions of free American citizens."

We give here below as a curiosity the fanciful names of the ten denominations or associations mentioned above, wondering, if Christ were to revisit the earth, which of this Barmen's "happy family" He would put up with:

"The Oregon presbytery of the United (?) Presbyterian church; the Oregon presbytery of Cumberland Presbyterian church; the Oregon presbytery of the United Presbyterian church; the Congregational Association of Oregon; the annual conference of the Methodist Episcopal church; the Christian brotherhood of the State of Oregon; the Pleasant Butte Baptist church of Oregon; the Steuben presbytery of the Presbyterian church, New York; the citizens of Steuben, Alleghany and Chemung counties, N. Y.; the citizens of Oberlin, O."

Of these associations and hundreds of other men-built churches, which obstinately and con-

stantly unite in fighting against the old Mother Church of Christ (and in nothing else), we may say: if these would allow to God as much wisdom and common sense as to a man desirous to build a high fabric, they would understand that He who made heaven and earth so perfect and lasting for the sole enjoyment of man, must have made most perfect and lasting, that is, infallible, His Church made for a higher object, the salvation of souls so dear to Him. Therefore, no need of the so-called Reformation; therefore the touching of that Ark, the Church, is the sin of Oza; it brings death and damnation. An Indian understands that at once—made tangible to him by the *Catholic Ladder*.

#### A PROTESTANT BISHOP ON THIS AND KINDRED SUBJECTS.

Bishop J. W. Bashford, of the Methodist Episcopal church, lately wrote an interesting series of articles to the Pacific Christian Advocate on the early Oregon missions. A prominent feature of the bishop's write-up is his spirit of fairness to the early Catholic missionaries, a feature which is absent from much of the non-Catholic literature dealing with the same subject. There is a touch of unconscious humor in bishop Bashford's contrast of Catholic and Protestant methods of civilizing the Indians. One gathers from his account of the matter that the Protestants civilized the Indians so rapidly that the aborigines died under the treatment. His discussion on this point is of interest. He says:—

"It should be freely recognized also that the Roman Catholic Fathers by their widely extended and long continued labors among the Indians contributed directly to the peace and safety of all Indians and white men as well as to the eternal welfare of those committed to their charge. Indeed, it was a Roman Catholic priest (Father Brouillet) and the officers of the Hudson's Bay Company who saved the lives of Messrs. Spalding, Walker, Eells and their families after the Indians had massacred Dr. and Mrs. Whitman in 1847. If the Roman Catholic Fathers enjoyed the favor of the Hudson's Bay Company and incurred the criticism of Protestants for contributing so little to the advancement of the Indians in the arts,



of the white man, the slower pace at which they led their wards toward the white man's civilization at least kept the Indians alive longer than did the Protestants with their more rapid rate of progress. In this regard at least they displayed a wisdom superior to the Methodists. Upon the whole, probably history will recognize that the Hudson's Bay Company and the Roman Catholic Fathers rendered a greater service to the Indians of British Columbia than the Protestant missionaries and the Americans rendered to the Indians of Oregon. While they struggled for a slower and more backward form of civilization, yet Canada by extending law over the land, the Hudson's Bay Company by preserving a considerable measure of order among Indians and whites, and the Roman Catholic Fathers by ministering to the spiritual needs of their wards—all contributed, if not to the speedy, at least to the orderly settlement of Oregon."

## SKETCH XXXI.

(PUBLISHED SEPTEMBER 12TH 1878.)

### CHRONOLOGICAL NOTES.

1847. Rev. P. McCormick takes charge of Oregon City, Sept. 6th, and Rev. B. Delorme of St. Louis, French Prairie, on Nov. 3rd. The news of Dr. Whitman's murder reaches Oregon City on Dec. 8th, and is communicated to the legislature the following day.

1848. The bishop of Walla Walla arrives at St. Paul on Jan. 15. Mission of Rev. V. E. Deleveau to Fort Vancouver, Feb. 1st. The archbishop confirms 23 persons at Oregon City, Feb. 13th. The three bishops availing themselves of the chance of their reunion at St. Paul with a large number of clergymen, hold the first provincial council of Oregon City, in that church, on Feb. 28th and 29th, and March 1st, in which regulations for discipline, and 16 decrees were made which received later on the approbation of the Holy See. On March 12th, bishop Demers leaves Fort Vancouver with the Spring Express, for Walla Walla, Colville and the Rocky Mountains, on his way to Canada and Europe, in order to raise funds, and

look for missionaries for his diocese. On May 4th 1852, he was at Oregon City, on his way to Victoria, which he reached while the archbishop was assisting at the I Plenary Council of Baltimore. Rev. J. F. Jayol is sent to Cow-litz, for the Nisqually mission, March 19th. The bishop of Walla Walla celebrates pontifically at St. Paul, on Easter Sunday, April 28d. Mission of Rev. F. Veyret to the Sound, May 8th. The bishop of Walla Walla leaves Vancouver, June 4th, for his mission of Umatilla; arrived at the Dalles, being forbidden by the Supt. of Indian Affairs from going further, he establishes St. Peter's mission at the Dalles. Aug. 28d, admission of the Fathers O. M. I., by the archbishop, in the district of Nisqually, to attend the Indians of the Sound. They established their mother house a mile from Olympia, and from thence visited the Indians of the whole Bay.

On Sept. 12th, four Sisters of Notre Dame arrived at Oregon City for a residence. They occupy the rectory, and open their school on the 15th. Rev. J. Lionet, and Father Lampfrit, O. M. I., arrive over the plains in October. The archbishop leaves St. Paul for his residence at Oregon City, on Dec. 21st. He stays a month at Mr. McKinley's, and rents a house from Mr. Pomeroy for the rest of the winter. Rev. J. Lionet is sent, Dec. 28th, to establish a mission at Astoria; instead of that he established it on the other side of the Columbia, on a piece of land which he cultivates.

The admission of the Oblate Fathers in the district of Nisqually, Aug. 28d 1848, having for object the care of the Indians on the Sound, Father Veyret was recalled from the Bay and put in charge of St. Paul's in the beginning of September, same year.

1849. Rev. A. Langlois leaves Oregon for California, in January. Gen. Lane, first governor of the Territory, arrives at Oregon City, on March 2nd. Same day, Father Lampfrit is sent to Victoria during the absence of bishop Demers. A large brigade composed of families of St. Paul, St. Louis and Vancouver, starts on May 19th, with Father Delorme, for the California gold mines, discovered in 1848. Arrived on the spot, a burning fever decimates them; 40 are carried away by the epidemic,

viz: 20 heads of families, 13 single men and boys, 4 women and some children. Father Delorme exhausted with fatigue, is also seized by the fever and barely escapes the danger.

St. Joseph college, St. Paul, is closed in June, in consequence of the California mines. On Saturday, June 9th, the Sisters of Notre Dame, of Oregon City, enter their new large church, built on a block given them by Dr. McLaughlin. On the following day, the archbishop blesses it and celebrates the first Mass in its chapel. Deacon G. Leclaire is raised to the priesthood, Oct. 21st. Rev B. Delorme returns from California by sea, and arrives Dec. 26th. A picket of soldiers, under the command of Col. Backentos, passes the winter at Oregon City. Mrs. Backentos becomes a convert to the faith and is baptized, with all her children, by the archbishop.

1850. The murder of Dr. Whitman and others had brought war against the Cayuse tribe. It lasted two years, (1848 and 1849) without catching one of the murderers. And while it caused the fall of the Presbyterian missions, it had the effect of increasing those of the Catholics by the establishment of St. Peter's at the Dalles, and converting five supposed Cayuse murderers from Presbyterianism to Catholicity. For the civil authorities absolutely requiring the extradition of the murderers, the Cayuse chiefs found at last five men who consented to go down, not as guilty, but to have a talk with the whites and explain all about the murderers, ten in number, who were now no more, having been killed by the whites. Sent by their chiefs on this message, they expected to return home. They were delivered to Gov. Lane early in the spring, brought down to Oregon City and kept as prisoners. Their trial took place, "Notwithstanding the prisoners were pre-doomed to death," says the "River of the West;" therefore it was a sham trial which deceived no one; and they were sentenced, May 27th, to be hung. The execution took place on June 3rd, at 2 p. m., before an immense crowd. On hearing their sentence, their thoughts were to save their souls, and call for a priest. The archbishop went to see them without delay, and continued to go twice a day to teach them, with the *Catholic Ladder*,

and prepare them for baptism and death. Mr. Spalding went early to see them, but they refused to hear him and pray with him. Such were the fruits of the eleven years of the doctor's teaching. The Indians call the priest; had the priests counseled them to murder Dr. Whitman, it would rather have been to assail them with reproaches, than to ask for their spiritual ministrations.

On the eve of their death, the old chief Kilo Kite and his four companions made a declaration in duplicate, before Henry H. Crawford, sergeant of Co. D., R. M. R., and Robert D. Mahon, corporal of Co. A., R. M. R., declaring: the first, that he was opposed; his two sons took part and were killed; the second, that he was absent and came home the day after; the third, that he saw the deed, but did not participate and was sorry; the fourth and fifth, that they are innocent and die for nothing; all declaring the priests never counseled the crime (see *Catholic Sentinel*, April 20th and 27th, 1872, for full account.) In the forenoon of June 3d. new questions were made, to the same effect. On that day the prisoners heard a low Mass, after which they received the sacraments of baptism and confirmation. At 2 p. m. the archbishop, assisted by Rev. F. Veyret, now a Jesuit, accompanied them to the scaffold, where the prayers for the dying were recited. Touching words of encouragement were addressed to them on the moment of being swung into the air: "Onward, on ward to heaven, children; into Thy hands, O Lord Jesus! I commend my spirit." They were then swung into eternity.

There is a shameful omission to be found in the "River of the West," as to how they died, whether Presbyterians, infidels, or Catholics? A shameful and false charge is found there also against the youngest of the five, of having been cruel to Jos. Meek's little girl at the time of the massacre, which is about as true as the ridiculous story of the marshal himself, who said: "One of them on the scaffold begged me to kill him with my knife." A calumnious falsehood! The truth is that the old chief, Kilo Kite, proudly refused to let his hands be tied. But upon the archbishop showing him the crucifix, he became resigned and kept silent. That is one of the many inaccuracies to be found in

the "River of the West." The following fact, so honorable to the citizens of Oregon City and all who joined with them, should not be omitted; that on hearing of the innocence of the five Cayuse prisoners they began to circulate a petition to get them a respite; their sympathies increased much more on learning their declaration; but, the governor being absent, there was no one to sign it.

Rev. T. Mespl   was ordained a priest on May 25th.

In answer to the bishops assembled in council at St. Paul's in 1848, there arrived from Rome, on Sept. 29th, briefs bearing the date of May 31st 1850, to the effect of creating the district of Nisqually into a diocese, and transferring the bishop of Walla Walla to that see; and suppressing the diocese of Walla Walla, and passing its administration and those of the districts of Colville and Fort Hall to the archbishop, in consequence of which the bishop of Nisqually leaves the Dalles, visits St. Francis Xavier's mission of Cowlitz, and on Oct. 27th 1850, fixes his residence at Fort Vancouver.

Having thus brought our history of the Catholic Church in Oregon down to the present establishment of the three sees of Oregon City, Nisqually and Vancouver Island, we close our Sketches.

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**SHORT BIOGRAPHIES  
OF THE  
THREE PIONEER BISHOPS  
OF THE  
PROVINCE OF OREGON.**

**ARCHBISHOP F. N. BLANCHET.**

Fran  ois Norbert Blanchet, missionary and first bishop and archbishop of Oregon City, U. S. A., son of Pierre Blanchet, a Canadian farmer, was born Sept. 30th 1795, near St. Pierre, Riv  re du Sud, Province of Quebec. After three years in the village school he went in 1810, with his brother Augustin Magloire, later to first bishop of Walla Walla and Nisqually, to the seminary of Quebec, where he was ordained priest July 18th, 1819. He was stationed at the cathedral for a year and was

then sent to Richibucto, New Brunswick, as pastor of the Micmac Indians and Acadian settlers. In 1827 he was recalled to Montreal, and appointed pastor of Soulanges. During the cholera of 1832 he attended the stricken so fearlessly that the Protestants of the place presented him with a testimonial. In 1837 he was appointed vicar general by bishop Signay for the Oregon mission, and he set out on May 3rd, 1838, accompanied by the Rev. Modeste Demers with the annual express of the Hudson Bay Company, and they arrived at Fort Vancouver on Nov. 24th.

For four years they labored alone. They were then reinforced, from time to time, by other priests, both secular and regular, and by Sisters of Notre Dame of Namur, Belgium. On Dec. 1st 1843, the Oregon mission became a vicariate Apostolic and Father Blanchet was named its first vicar. He was consecrated bishop in Montreal on July 25th, 1845. He visited Europe at different times in quest of priests and financial help. On July 24th, 1846, the vicariate was erected into a province and bishop Blanchet was made archbishop of Oregon City, his brother Magloire became bishop of Walla Walla, and Father Demers bishop of Vancouver's Island.

The archbishop was indefatigable. He held his first provincial council in 1848, attended the first plenary council of Baltimore in 1852, went in 1855 to South America and collected for two years in Chile, Peru and Bolivia; he went to Canada in 1859 and returned with 31 priests and sisters. He attended the second plenary council of Baltimore in 1866; on July 19th, 1869, he celebrated his golden jubilee of ordination, and in the following October set out for Rome to assist at the Vatican council in 1870. When bishop Seghers was made his coadjutor in 1879, he retired to the hospital of the sisters of Providence at Portland. He is the author of the "Historical Sketches of the Catholic Church in Oregon." In 1880 he resigned and died in Portland June 18th, 1883. He found on the Pacific coast a wilderness, both spiritual and material; he left, after 45 years of heroic work, a well organized ecclesiastical province. He will be known in American history as the Apostle of Oregon.



Augustin Magloire Alexandre Blanchet, brother of the preceding, first bishop of Walla Walla and Nisqually, State of Washington, U. S. A., was born August 22nd, 1797, on his father's farm near the village of St. Pierre, Rivière du Sud, Canada. After attending the village school for three years, he was sent to Quebec, with his brother François Norbert, to study for the priesthood. He was ordained June 3rd, 1821. After a year as assistant pastor at St. Gervais, he was sent as missionary to the Isles de la Madeleine and later to Cape Breton Island. He gave four years of ministry to the Gulf provinces. Then he was recalled to the vicariate Apostolic of Montreal, and was successively pastor of four parishes, in one of which he was the successor of his elder brother. In 1846 while a canon of the Montreal cathedral, he was appointed bishop of the new diocese of Walla Walla in what is now the State of Washington. He was consecrated Sept. 27th, 1846. In the following spring he set out overland for his distant see with one priest, Rev. J. B. A. Brouillet, and two students. At Pittsburgh he declared his intention to become a citizen of the United States. At St. Louis the party was increased by Father Ricard, two deacons and brother Blanchet, all members of the Order of Mary Immaculate. Fort Walla Walla was reached on Sept. 5th, 1847. The bishop located at the Dalles, and thence multiplied his apostolic labors throughout the vast territory under his care. He was full of zeal. He established missions; built churches; founded academies and colleges; he started schools for the Indians; he begged for priests in Canada and abroad, and he obtained sisters for hospitals and other institutions.

In 1850 the see of Walla Walla was suppressed and that of Nisqually erected in its stead, with headquarters at Fort Vancouver. In 1852 he attended the first plenary council of Baltimore, but, on account of infirmities, he was unable to attend that of the Vatican. In 1879, after 32 years of arduous labor in Washington, he resigned his see and was named titular bishop of Ibora. He spent his last 8 years in prayer and suffering. His peaceful death, which occurred Feb. 25th, 1887, was a fitting close for his life of sacrifice. He is revered as the Apostle of Washington.

Modeste Demers, the Apostle of British Columbia, was born at St. Nicholas, Quebec, on Oct. 11th, 1809. His father, Michel Demers, and his mother, Rosalie Foucher, were two worthy representatives of the French Canadian farmer class. Endowed with a delicate conscience and a distinctly religious disposition, young Demers resolved to enter the ecclesiastical state, and studied first privately and then at the Quebec seminary. He was ordained on Feb. 7th, 1836, by bishop Signay, and after 14 months passed as assistant priest at Trois-Pistoles, he volunteered for the far-off mission of Oregon, where the white population, made up mostly of French Canadians employees of the Hudson Bay Company, was clamoring for the ministrations of a priest. Having crossed the American continent in company of vicar general F. N. Blanchet, he reached Walla Walla Nov. 18th, 1838, and immediately applied himself to the care of the lowliest, that is, the Indian tribes, which were then very numerous. He studied their languages and visited their homes regularly, preaching, catechizing the adults, and baptizing the children. His apostolic zeal even led him on along the coast of British Columbia, and in 1842 he proceeded inland as far north as Stuart Lake, evangelizing as he went all the interior tribes of that province.

His companion, the vicar general, having been elevated to the episcopate, Father Demers had to submit to what he considered a burden beyond his strength. He was consecrated bishop on Nov. 30th, 1847, and appointed to the spiritual care of Vancouver Island, making Victoria his headquarters. As a bishop he continued his work among the Indians, though he soon had to give his best attention to the rough and cosmopolitan element which now formed his white flock. For its benefit he procured in 1855 the services of the Sisters of St. Anne, who established schools at Victoria and elsewhere, and of the Oblate Fathers, who took in hand the evangelization of the natives, and also founded a college in his cathedral city. In 1866 he attended the second plenary council of Baltimore, and shortly after that of the Vatican. He died July 27th, 1871, beloved alike by Protestants and Catholics, and revered for his gentleness and his charity for the poor and lowly.



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